ARABIC MANUSCRIPTS.

TRADITION.

AL AHÂDÎŞ AL QUDSÎYAH.* SUNNÎ HADÎŞ QUDSÎ.

No. 293.

foll. 20; lines 21; size 7×5 ; $5 \times 3\frac{1}{2}$.

مشكاة الانوار.

MISHKÂT AL ANWÂR.

A collection of 104 Hadis Qudsi (also called Hadis Ilahi), divided into three classes and arranged in three parts; each part contains

* Any statement made by the Prophet on the strength of that which he

received from God, either in a dream, or in Ilham (divine revelation), is called Hadîş Qudşî. The definition given by the traditionists runs thus:-

الحديث: القدسي ما اخبر الله تعالى به نبية بالالهام او بالمنام فاخبر عليه الصلوة والسلام بعبارة نفسه

See Dastur al 'Ulama, fol. 177.

'Alî bin Ibrâhîm al Bağdâdî, in his work Ad Durr aş Şamîn, on fol. 9a, remarks that as far as he knew no now else, prior to the author of Mishkat al Anwar, had turned his attention to collecting Hadis Qudsi and composing a

ولم أعلم أحدا أعتني بجمعة وغلقر بحصوة قبل الشيخ) .work on the subject محى الدبن) Ar Riyâd al Firdausîyah fi Jama' al Ahâdîş al Qudsiyah, a work on a complete collection of Hadîş Qudsî by the present author (Muhîaddîn), is

mentioned in Ad Durr aş Şamîn. A work on 40 Ḥadîş Qudsî by 'Alî Qârî (d. а.н. 1014=a.D. 1605) is mentioned in Berlin, No. 1523. Al Ithafat вы Saniyah, a work on the present subject by 'Abdarra' uf al Munawi (d. A.H. 1053 = A.D.

1642), is noticed in Haj. Khal., vol. i., p. 39. Another work on 80 Hadiş Qudsî collected from the six canonical collections of traditions, is noticed in Ithaf, p. 5. ARABIC MANUSCRIPTS.

the Hadis of a particular class. In addition to the usual beginning and colophon of the work, each part comprises a separate beginning and colophon. The beginning of the work runs thus:-

رضى الله على سيدنا محمد و أنه الطاهرين قال العبد الفقير الى الله تغالئ أبو عبد الله محمد بن على بن محمد بن الحمد بن الطاني الاندلسي

الحمد لله رب العالمين و العاقبة للمتقين اما بعد فاني لما وقفت جمعت هذه الاربعين بمكة سفة تسع و تسعين و خمسمائة و شرطت

فيها أن تكون من الحاديث المسفدة الى الله تعالى خاصة و ربما اتبعتها

اربعين من الله تعالى مرفوعة اليه غير مسقدة الى رسول الله صلى الله عليه و سلم مما رويتها و قيدتها ثم اردفتها باحد ، عشرين حديثا فجادت راحدا و مائة

حديث الالبية . Part I., foll, 1-10, contains 40 Hadis with Isnad, commencing

from the author's Shaikh and ending with God through the Prophet .(الاحاديث المسفدة الي الآلة تعالى). Beginning thus:-

الحديث الاول حدثنا محمد بي قاسم قال نا ابو القاسم احمد بي

محمد قال نا ابر عبد الله الحسن بن علي الطبرى عن ابي الحسن عبد الغافر بني محمد عن ابي احمد sie ثقا مسلم قال نا عبد الله بن عبد الرحمن بن أم الدارمي قال فا مروان يعلي ابن محمد الدمشقي قال ثنا سعيد بن

عبد العزيز عن ربيعة بن يزيد عن ابي ادريس العدولاني عن ابي ذر عن الذبعي صلى الله عليه و سلم فيما روى عن الله تعالى قال يا عبادمي

اني حرمت الظلم علئ نفسي وجعلته بيفكم محرما النرء

The colophon of this part runs thus:-قال العبد الفقير الى الله سبحانه محمد بن علي بن العربي انتهت لاربعون على ما شرطته فيه انتمي الجزء الأول .

under the title of Al Aḥādīş al Qudsîyah. Ibn Ḥajar in Ad Durr, fok 399, vol. ii, mentions a work on 40 Hadis Qudsi by Ibn Daqiq (d. A.H. 702=A.D. 1302).

as قال الله (God said); but the author notes below each the names of the authors from whom he takes the Hadis (الا حاديث الموفوعة) . (الى الله تعالى Beginning:-

Part II, foll. 106-14, contains 40 Hadis, quoted without Isnad,

رب يسر ببركة نبيك عليه السلام خبر ارل قال الله عز و جل نبيه

ر خليلة علية السلاء ما هذا الوجل الشديد -The present part ends thus:-

قال العبد الفقيرالي الله تعالى و انتبت الابعون الموفوعة الي الله

Beginning:-

قال رسول الله صلى الله عليه و سلم تضمن الله عز و جل المن خرج في This part ends thus:-

ابو مبدالله محمد بن على بن محمد Tâ'î, المحمد بن على بن محمد Aḥmad bin 'Abdallāh al 'Arabî aṭ Ṭâ'î, commonly called Muhiaddin al ,بن أحمد بن عبد الله العربي الطائي الحاتمي 'Arabî, au eminent Şûfî theologian and propounder of many theories

and principles of asceticism and Süfism (see Futühât Hand-list, Nos. 1356-60), and the author of mure than 500 works on the different branches of learning, mostly on Sûfism and theology. He was born

Part III, foll. 14-20, contains 21 Hadis, quoted without author's Isnâd; but the Isnâd of the Ḥadîş as given in reliable works is ر المستندة باسانيد الكتب التي خرجتها منها لا باستادي) . quoted below each

الجزء الثالث وصلى الله على سيدنا محمد وآله الحديث الاول

سبحانه من غير أسفاد كما شرطته .

سبيله التج * و هو الحديث الواحد و مائة من الاحاديث الآلبية . Author: Abû 'Abdallâh Muhammad bin 'Alî bin Muhammad bin

in Muricia, where he was brought up. At the age of eight years he was taken away to Ishbiliyah, where his father was a minister to the Governor of the place. There, from A.H. 568 to 598, he continuously devoted his time to completing his studies of the main branches of Arabic literature, and studied under numerous scholars, Sufi theologians and traditionists. The love of learning induced him to

visit Syria, Egypt, Bagdad, Khurasan and Arabia, and especially Mecca, where he remained for a number of years and composed a number of works. At the end of A.H. 608 he proceeded to Damaseus, where he permanently settled and composed a large number of works. It is stated in Ad Durr as Şamîn, by Fîruzâbâdî (d. A.H. 817 = A.D. 1414), that he saw an autograph Ijâza (license) granted by the author to the ruler of Damascus. The Ijaza con-

tains mention of his compositions, which exceed 500 in number. Several works on jurisprudence, tradition and commentaries on the Qur'an by our present author are also known. In his old age, the

author undertook to compose a big commentary on the Qur'an; and his commentary in 99 volumes extends from the Sûra Fâtihâ to Sura Kaḥf aæ far as the Âya وعلمناه صبي لدنا علما الاية; but he did not survive to finish it. He died in Damascus, A.H. 638 = AD. 1240,

leaving behind him a large number of disciples and pupils. See Ad Durr as Samin, Brock., vol. i., p. 441. For other copies of the work; compare Berlin, No. 1469; India

Office, 658; Br. Mus., 918.

The following colophon of the author, quoted by the scribe, says that the present work was composed in A.H. 599 in Mecca:

المتمى الكتاب بالحرم الشريف سفة تسع و تسعين و خمسمائة The present copy is a transcription of an autograph copy.

Written in good Naskh. Dated, A. H. 691.

.ابراهیم بن محمد :Soriba

foll. 42; lines 30; size 15×9 ; 10×6 .

No. 294.

SHÎ'A HADÎS QUDSÎ.

الجواهرالمنيد

AL JAWÂHIR AS SANÎYAH.

A rare work on Ḥadîş Qudsî, by Muḥammad bin Ḥasan bin 'Alī bin Munammad al 'Amulî, محمد بن حسن بن على بن محمد العاملي, the first of all the Shi'a traditionists who ever composed a work on Shi'a Asar, vol. iii, p. 332. Beginning:-الحمد لله الذي أرضم في كلامه سبيل المداية و أطاع في أفلاك القلوب من مشارق النصوص اقمار الولاية اما بعد فيقول الفقير الي الله تعالى الغذى محمد بن حسن الحر العاملي وقد وردت جملة منه يرويها العلماء الاخيار من الاثمة الاطهار عن النبي المطتار عن الذات المقدسة الاآبية وهي المشهورة بالتحاديث القدسية نبيراني لم أجدها مجموعة في الكتاب و لا تعرض لتأليقها فيما اعلم أحدا من الاصحاب

TRADITION.

Arabic literature died in A.H. 1073 = A.D. 1662. See Khulâşat al

الجواهر السنية في الماديث القدسية . The work is divided into 21 Babs. The date of composition, as given in Kashf al Hujub, fol. 46b, is A.H. 1056.

* It appears from the date of the present work that the Shi's traditionists

did not devote their attention to compositions on the present subject until more

Written in good Naskh, within gold-ruled borders; it bears a

double page 'Unwan.

than 400 years after the Sunni authors.

Scribe : حسن بن منصور

Dated, A.H. 1077.

فاجبت افرادها بالتأليف و سميته

AI MUTAWÂTIR.*

No. 295.

foll. 11; lines 28; size 81 × 6; 61 × 41.

الازهار المتغاثرة

في الالحبار المتواترة

AL AZHÂR AL MUTANÂŞIRAH FÎ AL AKHBÂR AL MUTAWÂTIRAH.

An abridgment of the author's larger work called Al Fawa'id, comprising 113 Hadis Mutawatir. The Isnad is omitted throughout in the present abridgment.

By Jalaladdîn 'Abdarraḥmān bin Abi Bakr as Suyûţi, جلال الدين

, A. A.H. 911 = A.D. 1505. See Lib. Cat عبد الرحمن بن ابي بكر السيوطي vol. v., part i., p. 3). The following colophon of the author, quoted by the scribe,

tells us that Suyûtî composed the present work in A.H. 881. قال مر الله زهمه الله فرفت من توتيبه يوم الاربعاء رابع عشو جماني الاولئ سنة احدى و ثمانين

الحمد لله على نعمائه النو .

For a copy of the MS., see Cairo, vol. vii., p. 607. Written in good Naskh.

Dated, A.H. 1002.

regards its correctness.

Beginning:-

Mutawâtir is a Hadîş transmitted, in various distinct chains of narrators, by so large a number of traditionists that there is left no room for any doubt as to its authenticity. The present class of Hadis stands first as

TRADITION.

AL MASHHÛR.*

No. 296.

foll. 41; lines 23; size 8×6 ; $5\frac{1}{5} \times 4$.

اللالي المنثورة في الاحاديث المثمورة

AL LA'ÂLÎ AL MANŞÛRAH FÎ AL AHÂDÎS AL MASHHÛRAH.

A very rare work comprising 220 Mashhur Hadis, which are generally quoted without Isnad or reference. It is divided into 9

By Badraddin Muhammad bin Bahadur bin Abdallah at Turki al Mișrî, بدر الدين محمد بن بهادر بن عبد الله التركى المصرى (d. A.H. 794 =

Hâbe.

(iii) foil. 186-22

A.D. 1392. See Lib. Cat., vol. v., part i, p. 48) Beginning :--

الحمد لله حمدا يليق بجلاله و سميته اللآلي المذثورة في الاحاديث المشبورة النج •

The author, in the preface, points out that, at first, he described the Hadis of each Bab free from Isnad and reference, as they were

picked up from different works on different subjects; later on, he added the Isnad and reference to each Hadis, deriving them from the works on Hadis. Occasionally, the Hadis is followed by an explana-

tory note. The number of Hadîş in each chapter is given below:— Number of Hadis

in each Bab. الباب الأول فيما اشتهر على السنتهم ص .(i) foll. 1 ·10 31

احاديث الأحكام الباب الثاني فن الحكم و الآداب (ii) foll. 10-18^a 61

of such traditionists is less than in the case of the Mutawatir. (2) The term

31

الباب الثالث في الرهد

Mashhûr Ḥadiş is also applied to a known Ḥadiş, frequently used and commonly quoted, without observation of the condition referred to above; but it also

sometimes refers to a known Ḥadig which is not genuine.

[&]quot; (1) Mashhur Hadiş is a Hadiş transmitted, at least in three distinct chains of narrators, by a large number of the traditionists; but the number

، التي هذا وجد في الأصل المثقول عن تسطية لا بن المؤاف

(iv) foll. 23-26

(v) foll. 27-38

(vi) foll, 37-38ⁿ

(ix) foll. 41b

18

52

3

الباب السائس في الله دعية الباب السابع في القصص و اللخبار (vii) foll. 38h-39 14 الباب الثامن في الفتن 9 (viii) foll. 40-41° الباب التاسع في اضور متثورة 1

الباب الرابع في الطب

الباب الخامس في الفضائل

220Written in good Naskh. Not dated, apparently 9th century A.H. The scribe, who does not reveal his name, says that the present

No. 297. foll. 39; lines 21; size 8×6 ; $5\frac{1}{2} \times 3\frac{1}{2}$.

الدور المنثورة AD DURAR AL MANŞÛRAH.

copy is a transcription of the copy belonging to the author's son:

An abridgment of the preceding work. The traditions in the present work are arranged in alphabetical order.

By Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûţî (d. A.H. 911 = A.D. 1505). See Lib. Cat., vol. v., part i., p. 3. Beginning:—

For other copies of the work, see Berlin, Nos. 1401-4, Cairo, vol. i., p. 340.

Written in good Naskh.

Dated, Muharram A.H. 992.

.محمد بن عبد الله التمر تاشي : Scribe The scribe, Muhammad bin 'Abdallah at Timartashî (d. A.H. 1004 = A.D. 1595, see Brock., vol. ii., p. 311), a well-known scholar and author, tells us on the title-page that the copy was in his pos-

الحمدالله تعظيما لشافة الني

انقظم هذا المجموع الشريف في ملك كأتبه الفقير معمد : session for some time ربي عبد الله التموناشي

No. 298.

foll. 230; lines 18; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{4} \times 3\frac{1}{2}$.

المتامن الحسنه

AL MAQÂŞID AL HASANAH.

A collection of a large number of Mashhur Hadis from various works, arranged in alphabetical order.

By Abû 'Abdallâh Muḥammad bin 'Abdarraḥmân as Sakhâwi

According to Zainaddin, the ابو عبد الله محمد بي عبد الرحمن السخاوي author's pupil, he was born in Egypt, A.H. 831 = A.D. 1428, see Al

Qabs al Hawî, fol. 227"; while Brock., vol ii., p. 35, fixes the author's birth in A.H. 830 = A.D. 1427. The author, after completing his studies in his native place, visited Dimyat, Alexandria, Mecca and

Medina, where he attended lectures on different branches of Arabic learning. The author has enumerated the entire number of his Shaikhs, with details, in his work Bugyat ar Rawî, in three volumes-

He worked as a professor of the different branches of Arabic literature in the following Madrasahs of Egypt :-

III. Zâhirîyah. Į. Kamiliyah. П. Sargtamshîyah. IV. Barqûqîyah,

large number of works on history, biography, tradition and juris-19 works of the author, including the present one, are mentioned in Brock.

He died in Medina, A.H. 902 = A.D. 1497, and left behind him a

For author's life, see Al Qabs al Hawî, foi. 227, Brock., vol. ii., p. 35.

Beginning: التعمد لله مميز التخبيث من الطيب و سميته المقاصد

الحسنة في بيان كثير من الحاديث المشتبرة -

The author, in the preface, says that in the present composition he has paid particular attention to distinguishing genuine from weak and false Hadig. For other copies of the work, see Cairo, vol. i., p. 427; Jeni, 297.

The MS. is written by two scribes: foll. 1-208 are written in fair Naskh, not dated, apparently 9th century A.H.; foll. 209-230 in rough Naskh, dated, A.H. 877.

A note on the margin on fol. It tells us that the present copy

was studied by some one under the author, and nears an autograph

ARABIC MANUSCRIPTS.

10

. هذه النسخة عليها بلغ المُصلف و خطه في آخرها) note of the author

The autograph note referred to above is found at the end, which is much mutilated; the passages which are distinguishable run thus:--

العدد لله و سلام على عبادة الذين اصطفى اما بعة فيقول جامع

هذا الكتاب قرأ sic الشين الأمام الفاضل مفيد الطالبين البوالحسن اليماني الشافعي sic •

This note suggests that Abū'al Ḥasan ash Shāfi'i studied under the author; and the words used in the note بعد فيقول جامع مذا الكتاب (hereafter the compiler of the present work says) give us reason to hold that it is an antograph note:

No. 299.

foll. 253; line: 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$. The same.

Written in good Naskh. Not dated, apparently 11th century A.H.

foll. 67; lines 25; size 8×6 ; $6\frac{1}{2} \times 3\frac{1}{2}$.

مجموعة زيادات احدد الغزى

MAJMÛ'ATUZIYÂDÂTIAHMAD AL GAZZÎ.

No. 300.

Hadiş omitted in the above-mentioned three works (Nos. 296-298), but included in the Itqan of Najmaddin al Gazzi (d. A.H. 1916 = A.D. 1607). Itqan is a work dealing with the Mashhur Hadis contained in the above-mentioned three works, with the addition of a number

of Hadis of the same class. The traditions in the present work are arranged in alphabetical order. Author: Ibrâhîm bin Sulaimân bin Muḥammad bin 'Abdal'azîz ابراهيم بن سليمان بن محمد بن عبد العزيز الحنَّفي الجنيني Hanafi al Jinînî,

An autograph copy of a rure work, comprising the extra Mashhur

He was born in Jinin (Damascus), A.H. 1014 = A.p. 1605, and

after completing his studies in Damascus he travelled to Egypt and Mecca, where he also studied under famous professors of his age. He compiled many treatises on various subjects, and a historical work on 1bn Hazm (d. A.H. 456=A.D. 1064), which was left incomplete by

en 1bn Ḥazm (d. A.H. 456 = A.D. 1064), which was left incomplete by him. He was well versed in biography, general history, jurisprudence and tradition. He is also known to us as a good scribe, and a number of works were transcribed by him. He died in Damascus, A.H. 1108 = A.D. 1698. See Brock., vol. ii., p. 314; Tâj at Țabaqât, vol. xii., fol. 101; Hadâ'in al Hamafiyah, p. 429.

xii., fol. 101; Ḥadā'iq nl Ḥanafiyah, p. 429.

Beginning:—

الحمد لله رب العالمين فإن العلامة شيع شيوخذا نجم الدين الحدد لله رب العالمين تغمدة الله برحمته قد جمع في الحاديث

المشتبزة كتابا حافلاسناه بانقان.....و جمع فيه من تأليف الزركشي و الدر المنثورة للسيوطي و المقامد الحسفة للسطاوي و زاد عليه بعض احاديث و فداردت افراد ما زاد في هدم الكراريس ...

these traditions are found, are quoted below each Ḥadîş:—

for Bukhâri, for Muslim, for Abu Dâ'ûd, for Turmuḍi,

for Nasa'î, le for Jbn Mâja, for Dârimî, أبيا for Jbn Abi ad Dunyâ,

for Bazzâz, for Abû Ya'lâ, for Ṭabarânî, حب for Jbn Ḥayyân.

The following abbreviations, used to indicate the work in which

for Ḥâkim, قط for Dâraquṭnî, ق for Baihaqî, عم for Abu Na'îm, و for Ibn 'Adî, أن for Abû Shaikh, عم for 'Asâkic, ال for Dailamî, أن for Khaṭib, قض for Quḍâ'î.

The following marginal note on fol. 65* tells us that Itqân was composed in A.H. 1010, and that the author of Itqân was born in A.H. 1970 and died in A.H. 1081.

composed in A.H. 1010, and that the author of Itgân was born in A.H. 970 and died in A.H. 1061.
و كان فراغ المؤلف من تأليف اعلم المسمى بالقالم ما يحسن من بيان اخبار الدائرة على الالس يوم الثلثاء تاسع عشري شهر ربيع الول

* 1. * YI aim of the following colophon, says that in collecting the author, in the following colophon, says that in collecting the materials for the present work, he relied on the autograph copy of Itqan, which was very badly written; and that he completed the present work in A.H. 1091.

و هذا أخر ما رجدنا من زيادات على يد مجردة من مسودة المؤلف الفقير ابراهيم بن سليمان بن محمد من عبد العزيز

الحذهي بدمشق المحروسة وخط المؤلف في غاية من الجصر وعدم النقط وكان الفراغ نبار التحد ربيع الثاني سنة ١٠٩١ =

Written in good Naskh. Dated, A.H. 1091.

No. 301.

foll. 340; lines 25; size U × 7½; 7 × 5½.

MU'ALLAL.*

'ILAL AL ḤADÎŞ.

ملل الحديث

A rare work on collection of Mu'allal Hadie. The entire

work is in four volumes, of which the fourth volume and the larger

portion of volume i are wanting. The last 13 foll. (1-13) of volume i, beginning abruptly thus:

* A Musuad Hadig, having a defect, either in the Isnad as in the text, which cannot be easily traced, is called Mu'allal. This defect removes the Hadig from

the category of Ṣaḥiḥ Ḥadia to that untrustworthy ones. The definition given by the traditioniate thus:

وإليعلك ما فيه علة و اصطلحاً (أي في حديث و استاده) علة (اي عيب خفي وإليعلك ما فية قادحة (أي في صحة الحديث مانعة عن العمل به)

'Alî Qârî's commentary in Nukhba, fol. 335. Hāj. Khal., in vol. ii., p. 35, remarks that a number of the traditionists turned their attention to this important branch of the traditions, and composed works on it. Among them the

present work, and the works of the following, are noted for their special value: —

I. Muhammad bin 'Abdellah II Hakim (d. A.H. 405=A.D. 1014).

عن محمد بن بشر فوهم في استادة في موضعين النج =

عامر بن سعيد للذين احسفر الحسفى النح ه

are bound up with the second volume in the present copy of the work.

VOLUME II.

Beginning:—

سكل عن حديث عامر بن سعيد الفجلي عن ابي بكر الضديق في

قوله تعالى للذين احسلو الحسلي ... قال اللظر الي رجه الله و قال هو

عله وحدث محمد بن محمد الناغلدي عن محمد بن عبد الله لمير

آخر الجزء و يتلود انشاء الله تعالى جل و علا سدُّل عن حديث

and ending thus :-

This volume deals with the defects pointed out in Musuad Hadis, transmitted from the Prophet by the following Sahabi (companions of the Prophet), Abû Bakr 'Umar, 'Uşman, 'Alî, Talha, Zubair, 'Abdarrahman bin 'Auf, 'Abdallah bin Mas'ûd, Mas'ûd bin Jabal and Abû Darr, and partly deals with the defects in some

Musnad Ḥadîş, narrated by Abû Hurairah (a well-known Ṣaḥâbî).

Author: Abû'l Ḥasan 'Alî bîn 'Umar ad Dâraquṭnī, ابر العسى, an author of two other well-known works on Ḥadiş, viz., As Sunan and Al Mu'talaf, was a follower of the Shâfi'î school. He was born, in A.H. 306=A.D. 918, in Dâr al Quṭn (a big Maḥallah in Baġdâd); and, because of his birth-place, he is commonly known as Dâraquṭnî. He spent some time, for the purpose

of educating himself, in the following places: Başra, Kûfa, Bağdâd and Wâsit, and studied the following branches of Arabic literature under the foremost traditionists and scholars of his age, such as:

I. Qur'ânic branches under Muḥammad bin Ḥasan an Naquâsh (d. A.H. 351 = A.D. 961).

II. Jurisprudence under Abû Sa d Ḥasan bin Aḥmad bin

Yazîd bin 'Isâ (d. A.H. 328 = A.D. 939).

III. Philology under Muhammad bin Hasan bin Duraid (d. A.H. 321 = A.D. 930).

IV. Ḥadîş under Abû Tâlib al Bağdâdî (d. A.H. 324 = A.D. 935) and 'Alî bin 'Abdallâh al Muhashshir (d. A.H. 324 = A.D. 935).

Dâraquini, account of his masterly command of Arabic

Khatib Bağdâdî, a well-known historian and traditionist,

قال الخطيب كان (ألدار قطني فريد عصرة و اعام و قتم التهى اليه علم الاثر See Mirist al Janan, fol. 232b.

A number of the traditionists, such as Ḥâkim (d. A.H. 405 = A.D. 1014), Abu Na'im Isfahânî (d. A.H. 430 = A.D. 1038), and others,

learning, secured a special fame and gained a wide-spread reputa-

calls the author Imam in Hadiş, jurisprudence and philology:

studied Hadis under him, and transmitted copious traditions on his authority. In his old age he travelled to Egypt, where he was warmly welcomed, and his merits specially appreciated by Al Fadl bin Jaffar bin Muhammad (d. A.H. 391 = A.D. 1000), the minister of

Kâfûr, the fourth King of the Ikhshidid dynasty. This minister also was a good scholar and traditionist; and, in addition to his responsible duties, he was very fond of learning and devoting his time to literary attainment. He had long had it in his mind to compose a work on Musnad Hadis, and hence Dâraqutnî's arrival induced him to compile the same. He accordingly commenced the work, with the assistance of Dâraqutnî, and in a short time completed it. Dâraqutnî was sufficiently rewarded by the minister for his

A.H. 385 = A.D. 995, and was buried near the tomb of Ma'rûf Karkhi, a well-known Sûfî, who died in A.H. 201 = A.D. 812. The author renowned for his memory. Barqânî (d. A.H. 425 = A.D. 1035); a pupil of his, says that Dâraquţr, used to dietate the materials of the present work to him from memory; and he (Barqânî) arranged those materials in the form of a book. Thus the present work was composed:

labour, and shortly after he returned to Bagdad, where he died in

قال الغطيب في ترجمة الدارقطني سألت البرقاني على كل ابر الحسن يعلي عليك العال من حفظه قال نعم و انا الذي جمعتها و قرأ الناس من نسختى عليك العال من حفظه قال نعم و انا الذي جمعتها و قرأ الناس من نسختى See Huffâz, vol. iii., p. 201. Hence each Hadig of the present work is preceded by the words: سئل الدارقطني عن حديث الع (Dâraquṭnî was asked to point out the merits of the Hadig). For the author's life

asked to point out the merits of the Hadis). For the author's life and works, see Huffaz, vol. iii., p. 199; Mir'at al Janan, fol. 232b; Isnawl, fol. 181*; Brock., vol. i., p. 165. The present volume, which is incomplete for want of a few foll. at the end, concludes thus:—

is incomplete for want of a few foll. at the end, concludes thus:—

ستُل عن حديث سعيد بن المسيب عن أبي هريرة عن الذبي صلى

الله عليه رسلم قال لينتقى كما ينتقا التمر عن حباله نقال يرويه الزهري ■

The work is not mentioned in any catalogue.

Written in good Naskh; not dated, apparently 8th century A.H.

No. 302.

foll. 260; lines 23; size $9\frac{1}{2} \times 7$; $7 \times 3\frac{1}{4}$.

المحلد الثالث

AL MUJALLAD AŞ ŞÂLIŞ.

The third volume of the preceding work, dealing with the defeats. of the remaining Musnad Hadîş, narrated by Abû Hursirah.

Beginning .— سدُل عن حديث يوري عن سعيد المسيب عن ابي هريرة عن القبي

صلى الله اذا قلم احد كم في الليل فلا يدخل يدة في الاناء حتى الحديث

Written in good Naskb, in a later hand; dated. A.H. 1309

فقال يرويه الزهري و الخقلف مفه فرراة الاوزاعي النو =

No. 303. foll. 269; lines 23; size $3\frac{1}{2} = 7$; $7 \times 3\frac{1}{2}$.

المجلن الخامس

MUJALLAD AL KHÂMIS.

The fifth and the last volume of the above work, dealing with the defects in the Musnad Hadis narrated by some male and female

companions of the Prophet. Beginning:

و سدُّل عن حديدت حواز عن النبي على الله عليه و سلم قال الكم اصبحتم فقال يروية الزهري القسم بن عبد الرحمن الانصاري الم

The colophon runs thus:-أخر مسند النسأء من كتاب العلل =

The scribe, who does not reveal his name, says that he transcribed the present copy in A.H. 1309, from a copy dated A.H. 708.

The present and preceding volumes are written in the same hand.

MUKHTALAF.*

No. 304.

(oi), 71; lines 25; size $8\frac{1}{3} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$

اختلاف العديث

i<u>k</u>htilâf al Ḥadîş.

A rare work on a collection of Mukhtalaf Hadiş, with explanations. By well-known lmam, Muhammad bin Idris bin 'Uşman bin

إمام محبد بن أدريس بن عثبان ,كافؤة bin as Sâ'ib bin 'Ubaid al Quraishi أمام محبد بن أدريس عبيد القريشي This well-known Imâm traced

his descent from the grandfather of the Prophet, and was born in Gazza A.H: 150 = A.D. 767. Though there is some controversy among the biographers of the Imâm regarding his hirth-place, and the fol.

lowing places are given (Gazza, 'Asqalan, Mina, Yaman), yet the first one is commonly accepted to be his birth-place (البشهور الذي عليه ال

الشائمي ولد بغرة ; see Tahdib, fol. 15%). Shafiff's father died before his birth, and he was brought up by 'Abdallah bin Hasan, the maternal grandfather of the Imam, and in his childhood was taken away by

Abdallah to Mecca, where, after his primary education, he studied under many well-known scholars, jurists and traditionists of the

Where there are discrepancies in many between any two Hadis, equal in genuineness and in other respects, and there is room for removing the same by an explanation, the discrepancy is called Ikhtilät, and those traditions are called Mukhtalaf; in cases where such explanation is not possible, and one

ان كانت المعارضة بمثله قلا يتخلوا من thus: من المعارضة بمثله قلا يتخلوا من المعارضة المعارضة بمثله قلا يتخلوا من المعارضة المعارضة بمثله قلا يتخلوا من المعارضة المع

See 'Ali Qâri's commentary Mukhba, أم الواد بالأختلاف اختلاف مداوله)

See 'Ali Qâri's commentary Nukhba,

fol. 58. 'Ali Qâri, in the work, remarks that Imâm Bhafi'i (the present
luthor) the first author to compose work the subject. Hâj. Khâl,

rol. i., p. 51, gives to understand that, after Imân Shafi'i, Ibn Qutaibâ

d. A.H. 263 = A.D. 877) and Abû Zakarîyâ Yahyâ (d. A.H. 307 = A.D. 919) are mown to have dealt with the subject, and to have composed works in it. For bn Qutaibâ's work in the subject, see Berlin, No. 1213. 'All Qârî, again, emarks that Ţaḥâwî also wrote in useful works in the subject:—

Ma'ânî al Âşâr, present volume, Nos. 305-7.
 Mushkil al Âşâr, Berlin, Nos. 1266-67.

Fatwâ from Mubashshir bin Khâlid (d. A.H. 180 = A.D. 797). Aн. 170 he left the place for Medina, where he studied for a considerable time under Imâm Mâlik (d. A.H. 179 = A.D. 995) and, at the end of A.H. 179, he proceeded to Yaman and attended lectures on different branches of Arabic literature under Hishâm bin Yûsuf (d. A.H. 197 = A.D. 814). Thence he started to 'Irâq, where, according to the author of Tuhfat - Zaman, he studied under Muhammad

place. At the age of 15 years, he received the Sanad for issuing

bin Hasan-ash Shaibani (d. A.H. 189=A.D. 804), ثم ارتحل الى العراق but the other ; فاحَّذَ با لكوفَّة عن محمد بن حسن و استعار منه كتب ابي حليقه biographers of the Imam do not agree with this statement of Tuhfa. After a short stay in Iraq, he left for Bagdad (a great seat of learning in those days), where his merits in Qur'anic branches of philology, jurisprudence and traditions were specially appreciated; and many discussions on different subjects between the Imam and

the reputed scholars of the place were held, in most of which the lmam won the day. Thus the fame of the Imam spread all over Islâmic countries, and he received good deal of regard from the Caliph Hârûn Rashîd (A.H. 170-193 = A.D. 786-809). Soon afterwards, owing to his differing from the Mûlakî and Ḥanafi schools on many points, he founded a new school, known as Shafi'i, which is by many regarded as most conformable to the spirit of Islâm. His authority was widely recognised; and a large number of scholars became followers of his school. In A.H. 198 he left Bagdad for

Egypt, where he spent his time in Jâmî. 'Umar in delivering lectures and compiling works till his death in A.R. 204 = A.D. 820. He left behind him a large number of pupils and followers. His reputation m author and as an Imam are equal. He wrote 113 works on

Tefsîr, Ḥadîş, jurisprudence, and 🗪 some other subjects. Besides being the first author on the present branch of tradition, Imam Shafi'i is the first author on jurisprudence and archery. His work on archery is known as كتاب السبق والرمي; see Hand-list, No. 2527. For Shâfi'î's life and works, see Tahdîb, fol. 15; Mir'ât al Janân, fol. 124; Subkî, vol. i, fol. 223; Isnâwî, fol. 7; Tuḥfat **Zaman**, fol. 30;

Huffaz, vol. i, p. 331; Brock., vol. i, m. 178. The present work is divided into five parts; and each part bears the following Isnads, thus: -

اخبرنا الشييخ الفقيه الامام الصدر الكامل جامع اشتات الفضائل علي

بن هبة الله بن سلامة اللخمي الشافعي بقرأتي عليه قلت له اخبركم ابو الحسن عبد الحق بي عبد الخالق بن احمد بن عبد القادر بن محمد 18

بن يوسف البغدادي بها قرأة عليه و انت تسمع سنة احدى وسبعين

منه قال إنا الشيخال أبر نصر محمد بن الحسن بن احمد بن عبد الله بن

البغاء و ابو عبد الله محمد بن عبد الباقي بن الفرج الدرري قرأة عليه و هو

يسمع و أنا أسمع و هو أقربه أنا أبو عمر محمد بن العباس بن محمد بن زكرياه

eic قرأة عليه و إذا اسمع ثقا ابوبكر احمد عبد الله بي سيف السجستاني

العمد الله كما هو اهله و كما ينبغي له و الشهد الى لا اله الا الله و الملكي الشائعي الشائعي التحديد المحدد الله الا الله و الهاء و كما ينبغي له و اشهد الى لا اله الا الله و حدة الهاء و كما هو اهله و كما ينبغي له و اشهد الى لا اله الا الله وحدة

The work is divided into 92 Babs. It is written in good Naskh. The fact that the MS. bears Isnad of a traditionist of the 7th century A.H., while the present copy is dated A.H. 1301, gives Is nearly to hold that the present MS. is nearly of a MS. bearing

لا شریک له ر اشهد ای محمد! عبده ر رسوله اما بعد فان الله جل ثفاؤه

century A.H., while the present copy is dated A.H. 1301, gives meason to hold that the present MS. is copy of a MS. bearing the above Isnâd.

The colophon runs thus:—

The colophon runs thus:—

و افق الفراغ مفه يوم الاربعاء لعشر مضين من شهر شعبان سنة احدى و ثلثمائة بعد الالف •

.عبد الرحمن بن عثمان Scribe

No. 305.

foll. 229; lines 27, size $8\frac{1}{2} = 6\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

معانمي الاثمار

MA'ÂNÎ AL ÂŞÂR.

Also designated Sharh u Ma'ânî al Âşâr and Az Ziyâdât Min <u>Sharh Ma'àni al As</u>àr.

An old, correct, and valuable copy of the first volume of Ma'ani al Agar, a work on Mukhtalaf al Hadis, dealing with the removal of discrepancies in traditions, especially those relating to points of jurisprudence, either by explanation (after referring to the Qur'an,

Hadis and a majority of the opinions of reliable traditionists and jurists) or by pointing out where one Hadis is cancelled by another.

owing to discrepancies which cannot be removed.

Author: Abû Ja'far Ahmad bin Muhammad At Ṭaḥâwî, ابو جعفر an eminent Ḥanafi traditionist and jurist, احمد بن سعمد الطحاوي who was born in Tahâ (a village in Egypt). A.H. 229 = A.D. 843

was noted by some of his biographers to be the date of his birth, while, according to Tahawi's own statement, quoted in Al Jawahir al Mudiyyah, fol. 44° , he was born in A.H. 239 = A.D. 853:

He . قال ابو سعيد بن يونس قال لي الطحاوي ولدت سنة نسع و ثلاثين و مأيتن studied Hadis under his father and some others, among them Yûnus bin 'Abdallâh (d. A.H. 264 = A.D. 878) and Sulaimân bin Shu'aib (d. A.H. 268 = A.D. 882). He spent a considerable period of time in studying jurisprudence under his maternal uncle, 'Ismâ'îl bin Yaḥyâ al

Muzanî (d. a. H. 264 = a.D. 878), a well-known Shâli î jurist and a pupil of Imam Shafi'i. Tahawî, like his uncle Muzanî, was a follower of the Shafi'i school; but differing from Muzani in some principles, he gave up the Shafi's school, and became m follower of the Hanasi school,

and undertook to study Hanafi jurisprudence and attended lectures delivered by Ahmad bin Mûsâ in Egypt. In A.H. 268 he travelled to Syria, where he also studied Hanafi jurisprudence under Abû Hazim 'Abdalhamid bin 'Abdal'aziz (d. A.H. 292 = A.D. 904), a Hanafi scholar and Chief Justice of Syria. Soon after, Tahawi's authority as

author, jurist and traditionist unanimously admitted. A number of traditionists, such as Tabarâni (d. а.н. 360 = а.р. 971) and

others, quoted Hadis on his authority. He composed several works different subjects; and the present one is the first composition of the author. He died in A.H. 321 = A.D. 933. For his life and works Qârî, fol. 986; Huffâz vol. iii, p. 29; Brock., vol. i, p. 173.

Beginning:—

sec Al Jawâhir al Mudîyyah, fol. 448; Tabaqât al Aḥnâf' by 'Ali

اخبرنا الشيئ الامام العالم شيئ الاسلام برهان الدين ابو الفتوح مسعود بن شجاع الامويقال ابو جعفر احمد بن محمد بن سلامة

بن تسجيع المحاوي وحمة الله سألقي بعض اصحابقا من اهل العلم ان اضع الازداي الطحاوي وحمة الله سألقي بعض اصحابقا من اهل العلم ان اضع له كتابا اذكر فيه الآثار المأثورة عن القبي صلى الله عليه و سلم في الاحكام

التي يتوهم أهل الالحاد و الضعفة من أهل الاسلام أن بعضها ينقض بعضاً لقلة علمهم بنسخها و مفسوخها و ما يجب العمل به بما يشهد له من الكتاب الفاطق و السفة المجتمع عليها و أجعل لذلك أبوابا اذكر في كل كتاب مفها

certain Ḥadis; hence the present composition. The author, in dealing with the explanation of Ḥadis, in some strongly supported the opinion of Ḥanafi jurists, for which Baihaqi (d. A.H 458=A.D. 1066) condemned him. Ḥâj. Khal., vol. ii, p. 286, defends the author thus:

لعبرى هذا تحامل ظاهر من هذا الأمام في شان—: The present volume ends with the chapter البتبتع الذي

The following colophon tell in that the present volume was transcribed in Jerusalem, A.H. 735, by 'Ali bin Mansûr al Hanafi

ثم المجلد: (d. A.it. 740 = A.D. 1339; see Ad Durar, vol. ii, fol. 81b) الأول في نهار الثلثاء جمادي الأولى صنة خمس و ثلاثين و سبعمائة بالقدس الشريف على يد العبد الفقير الى عفو ربه على بن منصور الحنفي *

على يد العبد الفقير الى عفو ربه علي بن منصور الحنفي *
The title of the work, which is written in beautiful gold Naskh, is followed by a note, written in illuminated space by the scribe, telling us that the present transcribed for one Rashir bin

transcribed for one Bashir bin transcribed for one Bashir bin 'Abdallah, ■ noble of Jerusalem of the 8th century A.A.: اول الريادات and المائد الله عنوانة العبد الفقير الى الله بشير بن عبد الله عفر له

والبن قرأ فيه وادعا له بالعقو و المغفوة *

Another note, on the title page, gives us to understand that the من كتب البتوكل: present MS. was in possession of Mutawakkil Alâallâh = This Mutawakkil 'Alâallâh (A.H. 1054--1087 على الله رحبة الله عليه

A.D. 1644-1674), we know, some of the rulers of San'a (in

Yaman) known as - Imâm; Lane Poole, p. 103. He also a good scholar and traditionist. Though he was a follower of the Zaidi school, yet his love for learning made him free from prejudice. The merits of scholars in his time, especially of authors and professors,

were highly appreciated by him. He composed ... Arba'in and commentary on Jami'al Usul (Nos. 223-224); - Khulasat al Agar, vol. iii, p. 411. He was very fond of books, and collected a large و نی : number which, as counted by his son, reached 13,000 in number ; هذَّة الأيام جبيع من الاسلام كتب والدة البتوكل على الله فحصلت ثلاثة عشر الف كتاب

There are other but mutilated notes on the title page.

foll. 381; lines 31; size 12,×8; 9 × 4.

No. 306.

see Tabq al Ḥalwa, tol. 72 (Hand-list No. 2313).

VOLUME II.

chapter الامة يطأما مولاً ما Of the كتاب العناق. Written in Naskh in a later hand, not dated; apparently 12th century A.H. The following passage from mote, the main portion of which has

The continuation of the preceding volume, ending with the

been completely and intentionally washed out with water, suggests that the present volume, with volumes i and iii, was purchased in Hudaida (in Arabia): بالشراء sic المجلد مع المجلدين أ ألصحيم في بندر حديدة في ملك

The condition of the MS., and the frequent corrections made in the margin, suggest that the copy was used by some scholar.

No. 307.

foll. 177; lines 25; size 10×7 ; $7 \times 4\frac{1}{2}$.

VOLUME III.

The continuation of the second volume, ending with the chapter Though these three volumes complete . فرض الرحوة في الابل السائية Seribe: عمر بن عبد الرحمن المراغي.
The condition of the present volume and the concluding words:

المنا المرادات و بتهامه تم الكتاب الريادات و بتهامه تم الكتاب المرادات و بتهامه تم الكتاب المرادات و بتهامه تم المعاد that the preceding volumes, written by the present scribe, are wanting.

For other copies of the work, see Berlin, Nos. 1263-5; Jeni, 171. The active week was lithographed in Luckney, AR 1300-2

For other copies of the work, see Berlin, Nos. 1263-5; Jeni, 571. The entire work was lithographed in Lucknow, A.H. 1300-2. The present volume is an older and more valuable copy than are the preceding volumes: and it deserves special notice, as it has been studied by a number of traditionists and used by many

been studied by a number of traditionists and used by many scholars.

A Sanad on fol. 178, written by Radwan bin Muhammad (d. A.R. 852 = A.D. 1449), gives us to understand that at the Monastery of National in Edwart in a R. 815 the writer of the Sanad, along with

Nasiriyah in Egypt, in A.H. 815, the writer of the Sanad, along with group of students not less than 70 in number, studied the entire work (from the present third wolume and from the two missing volumes, written by the same scribe) under Mulammad bin Abi an

volumes, written by the same scribe) under Muliammad bin Abi an Namim, commonly called ابن الكونك (d. A.K. 821 = A.B. 1418), ■ traditionist of Egypt (see Mu'jam Ibn Fahd, fol. 261): and ■ licence for narrating the Hadis was granted by Muhammad bin 'Abi an

Namim, who attended the sitting. The Sauad runs thus:—

اما بعد حمد الله على تواله.....فقد سبع هذا الجزاء والاجزاء قبله وهي الما بعد حمد الله على الشيخ الاماء العلامة الرحلة مسلد عصرة خميع كتاب شرح معاني الآثار على الشيخ الاماء العلامة الرحلة مسلد عصرة

في مصرة القاضى شرف الدين ابوطاهر محمد بن الشيخ الامام العلامة عز الدين بن ابي الغرج عبد اللطيف عز الدين بن ابي الغرج عبد اللطيف بن احمد بن محمود بن ابى الفتح بن محمود بن الغرب العبد ابو نعيم رضوان بن محمد بن يوسف بقرأة كاتبه.

رضوان المذكور و قد اجاز المسمع لمن قرأ ع

-: The Sanad is attested by Muhammad bin Abi an Namim thus و تد اعاد کاتبه بدر الدین رضوان ما فاته مفه علي و کتبه محمد

بن ابي الذميم ابن الكويك غفراله و مولدي في شهر ذي قعدة سنة سبع ثلاثين و سبعمائة و حسبنا الله و نعم الوكيل . The two notes on fol. 14 and fol. 132, quoted below, tell as that

the present volume is a transcription of a copy of the third volume, belonging to Bani an Naḥḥās; and that it consists of parts 14–23 of the same. About Banî an Naḥḥâs, it is stated in Al-Jawâhir al Mudîyah, fol. 168, that ايوب بن ابي بكر (d. A.F. 699 = A.D. 1301) and members of his family are called Bani an Nahlias.

. آخر الجزء الرابع عشر من المجلد الثالث من نسخة بني النحاس. I. آخر الجزء الثالث والعشوين من المجلد الثالث من نسخة بني النحاس. .II

A note informing us that the present copy was compared with

the original is found on fol. 130°. Another note, below the colophon, says that the MS, was for some time in the possession of the Chief Justice of Mecca, Ahmad bin Muljammad al Ansàri at Ḥanafi (d. A.H. من كتب مولانا وسيدنا و شيخنا قاضي القضاة حاكم الحكام حجة : (825 = a.n. 1422 الاسلام شمس الدين ابي عبد الله الصدين الشيخ الأمام الامام العالم صفى الدين . ابي الحسن الأنصاري عامله الله تعالى بلطفه الخفي

foll. 279; lines 23; size 10×7 ; $7 \times 4\frac{1}{2}$.

No. 308.

TAŞHÎH U MA'ÂNÎ AL ÂŞÂR.

تصحيح معانى الآثار

An incomplete copy of the commentary on Ma'ani al Aşar, designated Kitâb Taşhîh Ma'ânî al Âşâr, beginning with the commenthe first chapter of Ma'ani) and) الهاء يقع فيه النجاسة ; كتاب الجنايات the 8th chapter of) كيف يكون القسامة ending with chapter

see vol. iii, fol. 108 of Majani). Haj. Khal., vol. ii. p. 286, mentions two commentaries on Ma'ânî. being by 'Aainî (d. A.H. 855 =A.D. 1451), regarding which Ibn Fahd remarks in his Mu'jam that

it is mig work in 12 volumes, designated معانى اللخبار. Hence the present work can scarcely be by 'Aaini. The second commentary, mentioned by Haj. Khai., is by Abû'l Ḥasan Muḥammad bin Muḥam-

mad al Bâhilî (d. A.H. 321 = A.D 933), a contemporary of Țaḥâwî and \blacksquare follower of the Maliki school. Since account of this commentary is to be traced in any catalogue, - cannot say for certain that the present commentary is by him; but the fact that the present ARABIC MANUSCRIPTS.

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commentator strongly supports the views of the Mâlikî school, and the fact that the words used for dead persons are not generally used by the commentator for Taḥâwi, give us reason to believe that the above-mentioned Bâhilî is the author of the present commentary. The commentary, which is without preface, begins

mentary. The commentary, which is without preface, begins thus:—
ملى الله على صحمد و السلام باب الماء يقع فيه الفجاسة ذكر ابو جعفر

في هذا الباب ما رواة لبو سعيد التخدري رضى الله ال رسول الله صلى الله

عليه و سلم كان يتوف من بشر بضاعة .

The commentator, wherever he differs from Tahawî, introduces his own view with the word قلت (I say); for example on fol. 163 أو الأصل الذي قدرة في قيامه هذا من ان من تزوج بمعر منجمول : « fol. 163 ألت مذا الأصل الذي قدرة في مسرا لا يقول به مالك فلا يلزم ماالزم عليه الخ

قلت قد ذهب ابو جعفر في هذا الحديث الى ما حيله عليه أهل البقالة الأولئ 4410 . في كقاب بيان مشكل الأحاديث و انظر ذلك و تدبر الخ

المعتصر عن المختصر من مشكل الاثار AL MU'TAŞAR 'AN AL MUKHTAŞAR MIN MUSHKIL AL ÂŞÂR.

No. 309.

foll. 273; lines 23; size 10×7 ; 7×5 .

This is an abridgment of the Mukhtasar of Abû'l Walid Bâjî (d.A.H. 474 = A.D. 1081), which was itself the first abridgment of

Tawahî's last composition, Mushkil al Agar (for copies see Berlin, Nos. 1266—7; Br. Mus., p. 707), a work dealing in a masterly way

with Hadiş in which there are discrepancies, and pointing out where discrepancies can be removed and where the Hadiş must be cancelled.

Author: Yûsûf bin Mûsâ al Hanafi, يوسف بن عوسى العنفى. The

words are used by the scribe in referring to the author in the colophon quoted below, and the fact that such a phrase is generally applied to a living person, give to hold that the author was alive in A.H. 797, the date when the transcription of the copy

was completed :—

يوسف بن العبد الفقير موسئ الحنفق النم .

وكان الفراغ مغه سبع وتسعين وسبعمائه و الحمد لله رحده و رضي هنّه عن مؤلف الكتاب الشينج ابي جعفر الطحاري و عن مختصرة الأول القاضي ابي الوليد البلجي المائكي و عفي عن كاتبه

و جامعه و مُخْتَصرة عن المختصر الاول • One Yûsûf bin Mûsâ al Hanafî (d. A.R. 803 = A.D. 1400) is mentioned in Tâj ât Țabaqât, vol. ix, fol. 49°, but the present work is not mentioned in the list of his compositions. The present work

and its author are mentioned in Br. Mus., p. 709; but no account of the author is given. Haj. Khai., vol. ii, p. 287, mentions the work without naming the author. Beginning:—

احمد الله حمدا يليق بجلال ذاته و جمال صفاته و بعد فقد قال استاذي و شيخي متعنى الله و المسلمين بحياته الشيم ابو المحاسن

The beginning of the work tells us that the work was arranged in its present form by a pupil of the author; the word جامع in the colophon quoted above refers to this unknown pupil of the author. The present abridgment was printed in the Dâirat al Ma'ârif Press,

Haidarabâd, A.H. 1307. Written in good Naskh. Dated, A.H. 797. . ميدر بن هبيب بن حيدر بن إحمد اللوجي : Soribe The following note on the title page (not dated, but apparently

written in the 9th century A.H.) says that the present MS, was purchased for 200 Dirams by one Hyas bin Musafir, during his stay in the Madrasah of Tûlûn in Jerusalem.

انتقل هذا الكتاب المباكِ بالبيع و الملك الشرعي لي ملك الشيخ بن الياس بن مسافر الملطى الغازِ**ل بمدينة** القدس الشريف بالمدرسة الطولوذية بمبلغ مي الدراهم مبلغ مأتتين بحضور لحمد بي متعمد

العقيلي ببعاً صحيحا شرعياً • كتبه على ابن ظفر

AN NÂSIKH WA AL MANSÛKH.*

No. 310.

foll. 122; lines 21; size $4\frac{1}{2} \times 7$; 7×5 .

الامتبارقي الناسنج والمنسوخ

AL 'ITIBÂR FÎ AN NÂSIKH WA AL MANSÛKH.

A collection of cancelled and cancelling Hadis. The division of the work into books and chapters is the same as in works of

jurisprudence. Author: Abû Bakr Muḥammad bin Mûsâ bin 'Ugmân al Ḥāzimî, a famous Shafi'i scholar and أبريكر محمد بن مرسي بن عثمان العازمى

traditionist, who was born in A.H. 548 = A.D. 1155. He studied in Hamadân, under Abû'l 'Ulâ (d. A.H. 569 = A.D. 1174) and others. Then, for his further studies, he travelled to Mawail, Wasit, Basra,

Islahan and Arabia, and studied in those places under the foremost scholars and traditionists. Later, he was recognised as a specialist in tradition. Nearly all the compositions of the author are - different important branches of Hadis, and are highly regarded by the

traditionists on account of their reliability and the critical discussions contained in them, . fact which testifies to his merits and masterly attainments. He settled permanently in Bagdad, where

he died in Jumada L., A.u. 584 = A.D. 1188, and was buried near the tomb of the famous Sufi Junaid. For the author's life and work, see Huffaz, vol. iv. p. 157; Tabaqát u Ibn Shuhba, fol. 64°; Mir'át al Janan, fol. 355°; Isnawi,

This is one of the most important branches of Hadis. According to the statement of Zuhri (d. A.H. 124=A.D. 741), quoted in the preface of the present

fol, 147; Brock., vol. i. p. 356.

p. 170.

he 🚥 the (وهو (الزهري) القائل لم يدون هذا العلم احد قبل تدريني) work (first traditionist who turned his attention to this subject, picked out the can-

celled and cancelling Hadis, and framed rules and principles for distinguishing them. After Zuhri, Imam Shāfi'i (d. д.н. 204=д.р. 820) is known to have dealt with this branch in his work, Ar Rissla. Later on, a number of traditionists composed works on the subject. See Haj. Khal., vol. ii, p. 376; Ithaf,

cellation of Hadis. The colophon thus:-

Beginning:—

بالقدرة و الكمال و بعد فيذا كتاب اذكر فيه ما انتهت اليّ معرفته من

فاستم حديث رسول الله صلى الله عليه و سلم ر منسوخه إذ هو علم جليل

author in his preface explains the causes and necessity for the can-

نبيه وآله و بمحبه انتهى تعليقه في يوم الخميس قبل العصر سابع عشر

For other copies of the work, see Berlin, No. 1627; Cairo,

Sanads, dated A.H. 584, 586, 640, 643 and 692, which were evi-

One of the above Sanads is dated Muharram A.H. 584, which

gives us reason to believe that the present copy is a transcription of a reliable copy of the original MS, written during the life-time of

No. 311.

foll, 188; lines 17; size 10×6 ; 7×4 .

THE SAME.

not dated; but a note on the title page, written in identically the same hand, containing biographical notices of the author quoted from Ibn Khallikan, is dated A.H. 1270, which suggests that the MS.

Another copy of the same, written in fair Naskh. The copy is

dently contained in the original MS., are transcribed at the end of the present copy, the following words being written at the top of every Sanad :- مما شاهدته على المنافرال منه عندالنسطة ("It is

آخر الكتاب الحمدالله حق وحدة اولا و آخرا و صلوته على سيدنا محمد

vol. ii, p. 269. Written in good Naskh. Dated, A.H. 732.

from that which I have seen me the original copy.")

the author, in or before A.H. 584.

was written in or before that year.

After dealing with the definition of Nasikh and Mansukh, the

الحمد لله الكبير المتعال الكثير المقوال المقعم المقضال الموصوف

شعباس من اثنين وثلثين و سبعمائة الن =

No. 312.

foll. 54; lines 19; size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 4$.

اعلام العالم بتحقائق ناسخ الحديث و منسوخة I'LÂM AL 'ÂLAM BI ḤAQÂ'IQ NÂSIKḤ AL ḤADÎŞ WA MANSÜKḤIHÎ.

A work on a collection of cancelled and cancelling Ḥadiṣ.

By Abû'l Faraj 'Abdarraḥmān al Jawzî, ابو الفرج عبد الرحمن الجوزي

(d A.H. 597 = A.D. 1250. See Lib. Cat., vol. v, part i, p. 95.)

Beginning:—

الحمد الله الذي اكرمنا بمحمد صفوته وجعلفا من علماء امته و اطلعتا على اسرار شريعته النج . In the preface, Ibn al Jawzi describes, in four Fayls, the causes

and necessity for the cancellation of Hadis; and he says that, for the sake of convenience, he arranged the work according to the arrangement observed in works of jurisprudence. The work is a

one. It is merely mentioned in the list of the author's compositions, Lib. Cat., vol. v, part i, p. 95. The author of lthaf (p. 170) refers to work of the author on the present subject, contained in only one felt beginning that:

only one fol., beginning thus:—
دهم امام ابوالفرج عبد الرحمن بن على الجوزي اوله الحمدالله العظيم

ني مجدة ر الكريم في رفدة ر آن دريك رزن است .

This beginning entirely differs from the beginning of our copy, containing 54 fol). The following words, quoted in Ithaf, tell us that the work there referred to consists of only 21 Hadiş (اورد في هذا الكتاب)

ما قد صبح نسخه و احتمال و اعرض عبا الرجة لنسخة والا احتمال فين سبع بخبر يدعي النسخ وليس في هذا الكتاب فليعلم و هاء تلك الدعوى وقد تدبرته فاذا هو احد وعشرون). These words are not found in our copy, which contains more than 100 Hadis . However the fact that only one work of the

more than 100 Hadis. However, the fact that only one work of the author on the present subject, under the title of 'llâm, is noticed by his biographers, and the fact that the Isnâd in the present work frequently begins with Muhammad bin Nasir (d. A.R. 556 = A.D.

1116), one of the author's teachers, give meason to suppose that the author of Ithaf wrongly ascribed a work by some other

lbn Jawzî's compositions. Written in good Naskh. Not dated, apparently 12th century

person to Ibn Jawzî, and to hold that the present work is one of

A.H.

foll. 156; lines 21; size 10 × 6½; 8 × 5½. الناسخ و المنسوخ في الحديث

No. 313.

AN NÂSIKH WA AL MANSÛKH FÎ AL HADÎŞ

An incomplete work, on a collection of cancelled Hadiş relating to the ordinances of jurisprudence.

By an anonymous author. He quotes authors of the second, third, fourth, fifth and sixth centuries A.H.; the latest of them is

 Qâqî 'Iyad (d. A.H. نَ44 = A.D. 1149), whom he mentions == fol. 1, thus:—

 a تال القاضي و الغزالي الخطاب الدال على ارتفاع الحكم الثابت =

On fol. 56° the author mentions his composition, An Nasikh Wa Al Munsukh Fi Al Qur'an, dealing with cancelled and cancelling verses of the Qur'an, thus :---

فعلى ما فصلته في خاتمة الفاسخ و المفسوخ في كتاب الله ..

Ibn Jawzi is known to have composed two works on Nasikh and Mansukh, one relating to Hadiş (see No. 312, above) and another relating to the Qur'an (see Hand-list, No. 344); but the contents of the present work entirely differ from the contents of Ibn Jawzi's

the present work entirely differ from the contents of Ibn Jawzi's work. The present copy is incomplete, for the want of m few foll. at the beginning.

الرحمن أبي موسى الشعري رضى الله عنه و هو يقص على الناس القال آتعرف الناسج و المنسوخ قال هلكت و اهلكت النج

The MS. begins abruptly thus:—

The arrangement and divisions are the seem as in works of jurisprudence. The first Kitâb begins on fol. 6°, thus :—

حَدَّب الْعَبَادات و اصلها التخدمة و الطاعة والغرض من الانسان عبادة

الرحمن لقوله تعالى و ملخلقت الجن و الانس الا ليعبدون و لها كيفية

الرحمن تقوله تعالی و محطفت النجن و اقتس الا لیعبدون و نها بیعیه شرعیة التم *

Written on thick paper, in good Naskh. Though the MS. is not dated, yet the handwriting and the paper suggest that it was written in the 9th century A.H.

No. 314.

AL MAUDU'ÂT.*

foll. 201: lines 23; size 91 × 51; 71 × 31. الذيل لا للآلي البصنوعة والنكت البديعات

AD DAIL LI AL LA'ÂLÎ AL MAŞNÛ'AH WA AN NUKAT AL BADÎ'ÂT.

Two works of Suyûţî (d. A.H. 911 = A.D. 1505. See Lib. Cat., vol. v, part, i, p. 3).

This is a most important critical branch of tradition for helping us to distinguish false Hadis. According to the statement of 'Uqaill (d. A.H.

A few of the so-called authorities in Islam ventured to fabricate false Hadis in order to check some illegal theories or actions, and justified their action on the ground that they were doing good, whereas in fact they were more

action on the ground that they were doing good, whereas in fact they were more harmful to Islamic principles then the former. Ibn Şalâh in his Muqaddîmah, p. 44, criticises the latter, thus: اعظمهم ضراقرم من المنسوبين الى الزعم . It is commonly supposed that the fabri-

cation of Hadis began at the end of the lat century A.H., but a very reliable Hadis (عن كذب على متعمدا فليتبوأ مقعدة ص النار) contains a serious

³²²⁼a.D. 939), quoted in the preface of MS. No. 316 below, faithless people, owing to their bad motives towards the Muslim belief in Hadig, the second of the four Islamic principles, fabricated Hadig from time to time, and ascribed them to the Prophet. The number of such Hadig, according to 'Uqaili, comes to 12,000:

"قال العقيلي وضعت الرنادقة على رسول الله صلى الله عليه وسلم الذي عشر على الله عليه وسلم الذي عشر الله عليه وسلم الناء عليه عليه وسلم الناء وسلم

Foll. 1-153. Ad Dail, ■ continuation of Suyûţî's own larger

work, called Al La'âlî al Mașnû'âḥ, which is an abridgment of Al Maudu'ât al Kubrâ, a work - collection of false Hadîş, by Ibn Jawzî (d. A.H. 597 = A.D. 1250). The present Ad Dail mentions only those false Ḥadīṣ which are omitted by Ibn Jawzi in his work.

Beginning:-الحمدلله وسلام على عبادة الذين اعطفى وبعد فاني لما فرغت

من الحقصار كتاب الموضوعات للحافظ ابن الجوزي وتصوير الحاديثة واما يتعقب عليه على الوجه الاتم ثم اردفته بهذا الذيل موردا اليه جملا مي الموضوعات التي لم يذكوها و رتبته على الابواب كترتيبه * The arrangement and divisions are the same as in the abridg-

ment. A note on the title-page, indicating the title of the work as well as the author's name, runs thus :-

كتاب الذيل لكتاب اللآلي المصفوعة في الاحاديث الموضوعة وهو النسى أورد فيه من الموضوعات التي لم يذكرها أبن الجوزي في كتاب

الموضوعات - للشينم عبد الرحمن جلال الدين السيوطي • The work was printed at the 'Alawi Press, Lucknow, A.H. 1303. Foll. 154-201: An Nukat al Badíat, a collection of nearly 300

reliable Hadis, which were wrongly entered by Ibn Jawzi in his work as false Hadis. Beginning:—

الحمد لله و الصلوة والسلام على رسوله و بعد قان كتاب الموضوعات جمع الامام ابو الفرج ابن الجوزي قد نبه الحفاظ قديماً وحديثاً على ان فيه تساهلًا كثيرا أو احاديث ليست بموضوعة ..

The colophon runs thus:—

هذا أخرما اردته في هذا الكتاب من الاحاديث المتعقبة لا سبيل الى الراحيا في مسلك الموضوعات وعددتها فصو ثلثمائة •

warning directed against those who commit the offence of fabricating Hadig, which shows clearly that the Prophet noticed the offence in his own

time, and foresaw its being committed in the future. The leading traditionists, in order to preserve the faith of Muslims in tradition, devoted much labour to collecting the false Hadis, and in settling the principles and rules for testing them (ثم نهضت جهابذة الحديث بكشف عوارها و محوها) see Ibn Salah, p. 45. A number of the traditionists composed works on this branch.

ARABIC MANUSCRIPTS.

The present work was also printed at the 'Alawi Press, A.H. 1303, Both works are written in good Naskh. Not dated, apparently

A copy of the work is noticed in Cairo, vol. i, p. 445.

11th century A.H.

foll. 118; lines 19; size 94×6 ; 7×4 .

No. 315.



A work on a collection of false Hadis, arranged in 110 Babs and a

a well-known Indian traditionist, who was born in A.H. 914 = A.D. 1501 at Nahar Wâlih (a city in Gujarât), where he completed the greater part of his studies. The author, after thirty years of study in India, left that country in a.H. 944 for Mecca, where he studied for

Khātimah, by Muḥammad bin Ṭāhir al Patani, محمد بن طاهر البكني,

 considerable period and completed his studies under Ibn Hajar (d. A.H. 974 - A.D. 1665), 'Ali Muttaqi (d. A.H. 975 = A.D. 1666), and

others. After gaining a vast knowledge of Muhammadan literature, he devoted special attention to Sufism and received spiritual training from the above mentioned 'Ali Muttaqi, an eminent traditionist and Sufi of India, who had settled permanently in Mecca.

Then he returned to Patan (in Gujarât), where he established a great reputation as a traditionist, scholar and Suff ; and numerous persons studied under him and received spiritual training from him. Shortly after his return, he determined to demolish the illegal doctrines of the Mahdawis (the followers of Sayyid of Muhammad of Jawanpore, who

had declared himself Imam Mahdi). At first, he made an attempt to dissuade them by arguments and lectures from preaching those doctrines; but they did not listen, and declared war. However, the author, with his disciples and pupils, also marched against them, and took an oath that until he defeated them, he would not put

his turban on his head. The fighting continued for more than a year till A.H. 980, with no result. When the Emperor Akbar (A.H. 963-1014=A.D. 1555-1605) captured Gujarât, he honoured the author with a royal visit, and ordered Mirza 'Azîz Kuka,

the first Governor of Gujarât, to help the author against the Mahdawis; and he put the turban on the authors head with his own royal hand. With the help of the Governor, the Mahdawis were totally defeated. In the time of 'Abdarrahim Khân Khânân (the second governor), the Mahdawis again flourished, and at his instigation plotted against the author who, noticing this happening, set out

الحمد لله الذي ميزَّ الخبيث من الطيب و احرز الحديث

بالعلماء اللقاد عَي الخطأ رالكذب و بعد نقد قال اضعف عبادة القومي

this branch, makes a serious attack against the traditionists who warning and) ترميب وترفيب Marning Hadis for ترميب وترفيب

encouragement). The present work was composed in A.H. 958, as

appears from the following: وكان اختنام التبليف في سابع ذي قعدة

printed list, vol. i, No. 133; Rampür printed list, p. 69.

For other copies of the work - Aşifiya Library, Haiderabâd

Written in good Naskh. Not dated, apparently 11th century A.H.

In the preface the author, after dealing with the principles of

Hada'iq al Hanatiyah, p. 386.

يبوم الجمعة سنة ثمان وخمسين ونسعمالة

Beginning:—

TRADITION.

to pay a visit to Akbar to inform him about the event; but unfortunately, on his way to Agra, in A.H. 986 = A.D. 1598, he was killed by some Mahdawis between 'Ujain and Sarangpore. His dead body was brought to Patan, where it was buried. More than eight works of the author are known. For the author's life, see An Nur as Safir, fol. 367; Subhat al Marjân, fol. 98ª; Ithâf an Nubalâ, p. 397;

الولي متعمد بن طاهرين على الهذدي التر =

الموضوعات

AL MAUDŪ'ĀT.

No. 316.

foll. 108; lines 15; size 8½ × 5½; 6 × 3.

A work on a collection of those Hadis which are unanimously

regarded in false Hadis, arranged in alphabetical order, by in the second secon 'Alî Qârî منا على القاري (d. a.H. 1014=a.D. 1605; see Lib. Cat., vol. v,

part i, p. 287). Beginning:—

الحمد الله الذي انزل القرآن العظيم وبيثة بالاحاديث الثابتة من الذبي

tury A.H.

Foll. 1-12: Contain a short history of the fabrication of Hadis and a warning agairst doing so. Foll. 13-76": Hadîş admitted to be false.

Foll. 76b-108: Rules and principles for the present branch, and some other connected points. The author says he did not give any space in the present work to a Hadig, which, according to some, is

false, while others hold it to be correct.

For other copies of the work, see Cairo, vol. i. p. 404; A.S., الهباك السنيات في Alger, 552. This very work under the title of

is noted in Berlin, No. 1636. تبلين أحاديث الموضوعات This work was lithographed in India; see Raf as Sutur, p. 55. Written in good Naskh. Not dated, apparently 11th cen-

AL AMÂLÎ.*

foll. 8; Bles 17; size 9 x 6; 6 x 44.

No. 317.

الجؤء فيه معالس من امالي أبي القاسم و من حديث ابي معمد العس بن الخلال

AL JUZ'UFÎHI MAJÂLIS MIN AMÂLÎ ABÎ'AL QÂSIM WA MIN HADÎŞ ABI MUHAMMAD AL HASAN BIN MUHAMMAD AL KHALLÂL.

A fragment of S foll., consisting of an incomplete portion of Amálî Abî 'al Qásim and certain other Hadîş, narrated by Hasan al Khallâl.

than 25 works on the present subject an noticed in Ithaf, p. 24; Ḥâj. Khal.,

Al Amali refers to a work on Hadis, comprising the traditions dictated by the Shaikhs to their pupils, while sitting for teaching of the Hadis. The tesching of Hadis, by means of dictation in a special Majlis (sitting) formed for the same, was one of the methods observed by former traditionists.

Foll. 1-2: Incomplete portion of Amali; contain only the first fol. of the first Majlis and the last fol. of the last Majlis. The intermediate Majlises and some Hadig of the first and the last Majlis are wanting in this copy. By Abû'al Qâsim 'Abdalmalik bin Muḥammad bin 'Abdallâh

a tradi, وابر القاسم عبد الملك بن محمد بن عبد الله بن بشران bin Bishrån tionist of the 5th century A.H., who was alive in A.H. 428, and studied under Dailaj bin Ahmad (d. A.R. 351 = A.D. 962); see Huffâz, vol. iii, p. 97. Beginning:-

بن محمد بن عبد الله بن بشران في ربيع الأول سنة ثمان و عشر بن و اربعمائة

ببغداد قال اخبرنا ابر محمد دعلي بن احمد بن دعلي اتيت رسول الله

The above-quoted beginning, and the following note on the title-page, tell us that in Bagdad in A.H. 428 'Ali bin Hibatallah and

his son, Abû al Fath, studied the present work under Muhammad bin Muzaffar (d. A.H. 488 = A.D. 1095; see Tabaqât Ibn Shuhba, fol. 420), who transmitted the Hadis of Amali from Abu'al Qasim, and the

other Ḥadîş from Khallâl :--الجزء فيه مجلس من امالي ابي القاسم بن بشران و من حديث. ابي محمد الحس بن محمد الخلال رضى الله عليما لخبرنا بذلك عليما

The present Amali ends with the following note at the end of the last Majlis, which says that the MS. was studied by m group of traditionists in A.H. 487 under Muhammad bin Muzaffar, noted above. بلغت سماءاً من أرئه الي أخرة على قاضى القضاة محمد بي المظفر بي بكوان الشامي اطال الله بغاه ... في شهر ومضان سفة سبع و ثمانين و اربعمائة ...

قرئ على السيد اللجل الامام قاغى القضاة جمال السلام ابى بكرمحمد

بن المظفر بن بكران بن عبد الصمد بن سلبان الشامي و أنا أسمع و أبغي ابو الفتّح محمد يسمع فاقر به اخبر كم بل حدثكم الشييج ابوالقسم عبد الملك

صلى الله علية وسلم وهو ينجمع النج •

السيد اللجل قاضي القضاة ابوبكر محمد بن المظفّر بن بكران الشامي سماع على بن هبة الله بن عبد السلام و ابذه ابي الفتح محمد .

ARABIC MANUSCRIPTS.

Beginning:—

Foll. 26–8a contain some Ḥadiş, narrated by Abû Muhammad al Ḥasan bin Muḥammad bin Ḥasan bin al Khallâl ابرمحبد الحسن بن حسن الخلال, a traditionist remarkable for his memory, who was born in A.H. 352=A.D. 963 and died in A.H. 439=A.D. 1048.

الشامي ونحن نسمع اخبركم الشين ابومحمد التعسى بن محمد التعسن

التخلال قال قال رسول الله صلى الله عليه وسلم من قتل دون ماله فهو

و قُرِئ علَى اللجل قاضي القضاة ابي بكر محمد بن المظفر بن بكران

The notes on the title-page say that in A.H. 548 the MS, was studied by reliable traditionists of that period.

The note on fol. 2*, dated A.H. 487, suggests that the MS, was written in or before that year.

Written in good Naskh on thick paper.

No. 318.

foll. 8; lines 16; sire 6½ × 5; 5½ × 4½.

AL AMÂLÎ.

الا مالي

An incomplete copy of Al Amâlî, consisting of Ḥadîş dictated by Aḥmad bin 'Abdarraḥim Al 'Irâqî (احبد بن عبد الرحيم العراقي) to his

pupils.

The author, who is commonly known as Abû Zar'a, man a Chief
Justice of Egypt, and man reckoned for his special merits the equal of

his father in tradition and jurisprudence; and he composed a number of works on those branches of literature, which testify to those merits. He was born in A.H. 762 = A.D. 1362, and studied in Egypt

under his father, 'Abdarraḥîm al 'Irâqi (d. A.H. 806 = A.D. 1404), and others. In A.H. 795 he travelled to Syria, where he attended lectures on Hadîş under the pupils of Ibn al Bukhârî (d. A.H. 690 = A.D. 1291). In A.H. 810 he renewed the system of teaching

690 = A.D. 1291). In A.H. 810 he renewed the system of teaching Hadis by means of dictation, which had been discontinued from A.H. 806, after his father's death, as == learn from Raf' al Isr, fol. 33.

وعقد صجلس الا ملاء بعد أن كأن انقطع بموت شيطنا والدنا من سنة ست و ثمانمائة . In A.H. **الله** موفى سنة عشر

p. 67; Raf al Işr, fol. 33; Tabaqât Ibn Shuhla, fol. 202.

The complete work is divided into many Majlis, while the present incomplete copy contains only the last eight lines of the 21st Majlis, the whole of the 22nd, 23rd and 24th Majlis, and the first folio of the 25th Majlis.

of Egypt. He died in A.H. 826 = A.D 1422, see Breck., vol. ii,

The MS, begins abruptly with the last portion of the 21st Majlis, thus:—

Majlis, thus:—

و سلم أهل المعروف في الدنيا أهل المعروف في الأخرة و أهل المفكر في الدنيا أهل المفكر في الأخرة و أهل المفكر في الدنيا أهل المنكر في الأخرة آخر المجلس الحاسي و العشوين من

امالي الشيخ ولي الدين العراقي =
The 22nd Majlis (or sitting), which took place in the Madrasalı Kâmiliyah of Egypt on the 27th Rabi II, a.u. 811, begins thus:—
الحمد لله وب العلمين حدثنا الشيخ الامام العلامة الحافظ المحقق مفتي المسلمين حجة المحدثين ابي زرعة احمد بن الشيخ الامام العلامة

المحدوسة يوم الثلثاء سابع عشرين شهر ربيع الخر احدى عشر و ثمانمائة

تال نال رسول الله صلى الله عليه و سلم انا اول شفيع يوم القيمه النع
The 23rd, 24th and 25th Majlis took place in the above-men-

الحالظ شينج الاسلام زين الدين عبد الرحيم العراقى بالمدرسة الفاضلية بالقاهرة

The 23rd, 24th and 25th Majlis took place in the above-mentioned institution, A.H. 811, on the 4th, 11th and 18th Jumâda, I, respectively.

This work is rare; only monother copy of it is mentioned, viz., in Koper, 251.

Written in Naskh. Not dated, apparently 9th century A.H.

AL MU'JAM.*

foll. 146: lines 19; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

المعجم الصغير

AL MU'JAM AS ŞAĞÎR.

A collection of more than 1,000 Hadis, transmitted by the author from his Shaikhs who exceed 1 000 in number. The names of the Shaikhaare arranged in alphabetical order, and only one Hadîş is quoted from each.

Author: Sulaimân bin Ahmad bin Ayyûb at Ṭabarânî سليمان بن

an eminent author and traditionist, who was إحبد بن أيوب الطبراني

born in 'Akka (a city in Syria), A.H. 260 = A.D. 870. His father,

Mecca, Yaman and Egypt, where he studied under a number of

Al Mu'jam Al Kabîr, work consisting of list of names

of Sahabîs (companions of the Prophet) arranged in alphabetical order, with Musnad Hadis transmitted from them. The Musnad

the author from this Mu'jam, because he intended to compile 📺 independent work on the said Musnad Ḥadîş; but it appears that

II. Al Mu'jam al Ausat, work containing the Shaikhs of the author, and the entire Hadis transmitted from them, in six volumes.

Mu'jam means work on any subject arranged in alphabetical order; but here it refers to a collection of Hadis transmitted by the traditionist from his Shaikhs (reachers), arranged in alphabetical order. More than 20

authors are known, who composed works on this particular branch asee Haj. Khal., vol. ii, p. 289.

No. 319.

after educating him at his birth-place, travelled with him to Bagdad,

traditionists, and became recognized as a most reliable authority on

Hadis; hence he is called Musnad ad Dunya (the world's authority

in Musnad Hadis). He composed more than 20 works, most of which

are on Hadis. He died in A.H. 360 = A.D. 971; see Huffaz, vol iii, p. 126; Brock., vol. i, p. 167.

Țabarânî composed three works under the title of Mu'jam.

Hadis transmitted from Abû Hurairah was intentionally omitted by

he could not carry out his plan.

III. The present Mu'jam.

على حروف المعجم ه

Beginning:—

الحمد لله رب العلمين و على الله على سيدنا محمد و آله و صحبه

For other copies of the work, see Paris, 2011; Br. Mus., 875. The MS. is written in good Naskh, dated A.H. 1217. One Maulavi Abdal'aziz, w big zamindar and scholar of Biharsharif in the Patna district, during his stay in Mesca sent the

و سلم اخبرنا الامام الحائظ أبو القاسم سليمان بن أحمد بن أيوب اللخمي

الطبراني احمد الله تعالى قال هذا اول كتاب نوااد مشائخي الدين كتبت

عقهم بالامصار خبجت عي كل واحد مقهم حديثاً واحدا وجعلت اسمائهم

present MS. to one Maulavi Muliammad Raff'addin, a scholar and zamindar of Shakrawan, a village in the Patna district.

بخدمت مراوي محمد رنيع الدين صلحب ساكن موضع شكراوان ضلع عظيم آباد ه

از منگ مشرقه Maulavi Muhammad Rafifaddin presented the MS. to the Oriental

Public Library. Bankipore.

foll. 160; lines 18; $= 9 \cdot 1 = 5 \cdot 1 \cdot 7 \times 4$.

No. 320.

THE SAME.

Another copy of the preceding work. Written in Naskh dated A.H. 1245.

A rote on the title page says that the MS, was studied in A.H. 1276 by Husain bin Hasan, and again in A.H. 1280 by his son, Muhammad bin Hasan. It was purchased for 7 Riyâl (a Riyâl was equal to about two rupees) in Mecca. A.H. 1218.

No. 321.

foll. 4; lines 11; size 9 = 6; $5\frac{1}{2} \times 3\frac{1}{2}$.

قطعة من معجم ابن جميع

QIT'AT MIN MU'JAM IBN JAMÎ'.

A fragment of an old and reliable copy of the rare work, Mu'jam Ibn Jam's, containing 7 Hadiş, transmitted from the author's seven Shaikhs.

Shaikhs.
By Muhammad bin Ahmad bin Muhammad bin Ahmad bin 'Abdarrahman bin Yahya bin Jami' معبد بن احبد بن احبد بن احبد ال

'Abdarrahman bin Yakya bin Jami' محبد بن احبد بن محبد بن احبد الرحمن بن يحبي بن جبيع , Syrian traditionist of repute, who travelled in various Islamic countries in order to study the Hadis under various Shaikhs; hence he is called ذوالر حلة الكثيرة (a great

traveller). A traditionist, who journeys to different countries for the purpose of collecting and learning Hadis, acquires the reputation of authority in Hadis and becomes known فر الرحلة.

He was born in A.H. 305 = A.H. 917, and died in A.H. 402 = A.D.1013. See Bustân al Muḥaddişîn, fol. 62^{h} Beginning:—

المن المعاوية الله عبد الله بن وهب بن معاوية بن صالح عن ابي غالب بن وزير ثنا عبد الله بن وهب بن معاوية بن صالح عن ابي الله الله على الله

هذا آخر كتاب المعجم و الجمد للة رب ---: The colophon runs thus:--- العلمين، العلمين،

عليه وسلم اذا احببت رجلا فلا تسارة .

A note at the end of the colophon says that the present MS. was compared carefully with the copy from which it was transcribed:

Another worm-eaten note, below the

Another worm-eaten note, below the note just referred to, says that the present copy was compared by certain traditionists with their copies. Foll. 3-4 contain

certain traditionists with their copies. Foll. 3-4 contain Sanads, of which the oldest is dated A.H. 606, which suggests that the present copy was written in or before that year.

AL MASHIKHAT.*

No. 322.

foll. 250; lines 21; size 10×7 ; $8\frac{1}{4} \times 5$.

المشيخة مع التخريج

AL MASHÎKHAT MA'A AT TAKHRÎJ.

An old and extremely valuable copy of Mashikhat Ma'a 'At

Takhrij, a work consisting of additional references to the traditions of Ibn al Bukhāri's Mashīkhat, a collection of traditions transmitted by Ibn al Bukhāri from his 65 male Shaikha and 6 female Shaikha.

By Ibn az Zāhiri, a pupil of Ibn al Bukhāri. The traditions, with Isnād of Ibn al Bukhāri's Mashikhat, have been transferred verbatim to the present work; and each Hadiş is followed by references to the

other works on Ḥadîş in which it is found, as given by 1bn az Zâhirî.

The Mashîkhat with Takhrij is in 13 parts, containing traditions transmitted from 62 male and 6 female Shaikhs; but a continuation

of the ____ by !bn az Zâhirî and Mizzî is designated here the 14th

part of the work, and contains traditions transmitted from 3 male Shaikhs.

The author of Mashikhat, whose full name runs thus, 'Ali bin Ahmad bin 'Abdalwahid bin Ahmad bin 'Abdarrahman as Sa'di ai

على بن احمد بن عبد الراحد بن احمد بن عبد الرحين Anadisi al Bagdâdî على بن احمد بن عبد الرحين المقدسي البغدادي أن البغاري is known in Ibn al Bukhârî (ابن البغاري المقدسي البغدادي). He was born in Damascus, A.H. مُوهَ = A.D. 1198, and studied there under his father, uncle and several other persons. He left the place,

and travelled to Jerusalem, Alexandria, Emessa, Aleppo and Bağdâd, and studied in those places under 65 male and 6 female Shaikhs, from whom he gathered the Hadîş in this work. Ibn al Bukhârî, by means of trade, carned considerable wealth during the course of his journeys; and it is said that in his return to Damascus he bequeathed a large amount of his money to the Madrasah Diyâ'îyah,

known, who composed works on this branch. For these works, see Haj. Khal., vol. ii, p. 273.

[&]quot;Mashikhat refers to a work on a collection of traditions, transmitted only from the Shaikhs who are admitted as authorities on the Hadi; and are specially reckoned as professors of the same. The Shaikhs in Mujam are arranged in alphabetical order, in Mashikhat in serial order. More than 15 authors are

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A.D. 1291 he spent his life as a professor of Hadiş in the Madrasah Diya'iyah and other institutions of Damaseus. His reputation as a professor of Hadiş spread far and wide. Hundreds of students of tradition flocked round him to hear his lectures on Radis. His

notes and Sanada on the Musnad Tayalasi (No. 241, Lib. Cat., vol. v, part i) prove him to have been authority Hadis.

His autograph is found on fol. 344 of Musnad Tayalasi attesting

the Sanad, which runs thus:--
• الرهاب الرهاب المدد علي بن احمد عبد الرهاب المعالي المدد علي المدد علي

رجال ثقات. As stated above, the author devoted the greater portion of his life to the teaching of Hadis; hence no other composition of the author, except the present one, is known to us. For the author's

life, see Țabaqâl Ibn Rajab, fol. 202.

The full name of the author who added the Takhrîj (references)

thus: Jamâladdîn 'Abû'l 'Abbás Aḥmad bin Muḥammad bin

'Abdallah, commonly called Ibn az Záhírî, جمال الدين ابر العبلس احمد . He was born in Aleppo, A.II. ابن محمد بن عبد الله المشهور با بن الظاهري. He was born in Aleppo, A.II. 626 = A.D. 1226, and studied under the author of Mashîkhat and

under several other persons. He died in A.H. 699 = A.D. 1299, see Huffâz, vol. iv. p. 271. Don az Zâhirî submitted a copy of Mashîkhat with Takhrîj to Ibn al Bukhârî in Damascus, who approved of the additions. A very large number of the traditionists studied from

additions. A very large number of the traditionists studied from this very copy under ibn al Bukhārî.

A short account of the author of Mashithat, written by some one unknown, not dated, apparently 8th century a H., is found on the

folio attached to the title page, which runs thus:--
ترجمة الشيخ فخر الدين ابن البخاري المخرج له هذه المشيخة

على رجه الاختصار هو علي بن عبد الواحد ولد سفة خمس و تسعين
و خمسمائة ... و اول ما سمع سنة عشرين وستمانة و توفئ الى رحمة الله في

ثاني ربيع الآخر سنة تسعيل و ستمائة و دفل بسفح فاسيول *
The title page bears the following Sanad and notes :---

1. A Sanad, not dated: apparently the 8th century A.H. The writer of the Sanad, who does not reveal his name, says that in

Muḥammad bin Abî Bakr an Naqîb (d. A.H. 745 = A.D)

а.н. 730 Fa<u>khraddîn **Muhammad bin 'Abdarra**hmân bin Muhammad</u> bin 'Abdarrahmân al Ba'lî (d. а.н. 732 = а.р. 1331) and others studied the work at the Madrasah 'Asrûnîyah in Ḥalab in five sittings

Bahâ'addin (d. A.H. 744 = A.D. 1344).

under the following two Shaikhs:—

1345).

I.

Husain bin 'Umar (d. A.H. 779=A.D. 1397) and others joined the sittings. and a licence to narrate the Hadis — granted by the two above-mentioned Shaikhs to the scribe of the note and the students who attended the sittings. During their studies the present MS. was compared with the one they studied.

الحمد لله سمع جميع هذه المشيخة و هي ثلاثة عشر جزأ مشتمل على اثنين و ستين شيخا من الرجال و ست نسوة من الشيخات على سيدنا ... ابي عبد الله محمد بن ابي بكربن ابراهيم بن عبد الرحمن بن فقيب الشائعي و الشيخ بهاء الدين ابن اسحق بن ابراهيم بن ابراهيم بن المخرجة له ... فخر الدين ابن الحسن علي محمد ... بسماعهما ... من المخرجة له ... فخر الدين ابن الحسن علي محمد ... بسماعهما ... من المخرجة له ... فخر الدين ابن الحسن علي محمد ... بسماعهما ... من المخرجة له ... فخر الدين ابن الحسن علي محمد ... بسماعهما ... من المخرجة له ... فخر الدين ابن الحسن علي محمد ... بسماعهما ... من المخرجة له ... فخر الدين ابن الحسن علي محمد ... بسماعهما ... من المخرجة له ... فخر الدين ابن الحسن علي الحسن علي الحسن علي الحسن علي الحسن علي المخرجة اله ... فعر الدين ابن المخرجة اله ... فعر الدين ابن المخرجة اله ... فعر الدين المنابع ... المخرجة اله ... فعر الدين ابن المخرجة اله ... فعر الدين ابن المخرجة الله ... فعر الدين ابن المخرجة الله ... فعر الدين المخرجة الله ... فعر الدين ابن المغربة الله ... فعر الدين ابن المغربة الله ... فعر الدين المغربة الله ... فعر الدين المغربة الله الدين المغربة الله ... فعر الله ... الله ... فعر الله ... الله ...

ا**بن البخ**اري - بقرأة فخر الدين محمد بن عبد الرحمن بن محمد

بن عبد الرحمن البعلبكي جماعة اسمائهم على الفسطة المقرؤة ملها وعورض

بهدة اللسطة حال القرأة ملهم الامام المحدث محي الدين عبد القادر بن

ابراهیم بن محمد بن ابراهیم الحقبلی و الحسین بن عمر بن حسن بن

مبيب الدمشقي مع ذلك في خدسة مجالس سنة ثلثين و سبعمائة بالمدرسة العصرفية بتصلب و لجاز لمن سنع ما يجوز لهما روايته و المادرسة العصرفية بتصلب و لجاز لمن سنع ما يجوز لهما روايته و II. An autograph note by Husaîn bin 'Umar (d. A.H. 1779 = A.D. 1397), who is mentioned in the above Sanad, and inherited the MS. from his father, 'Umar (d. A.H. 726 = A.D. 1326), says that he studied the present MS. twice, once in Halab, A.H. 730 (see above Sanad), and again in Damascus, A.H. 733 (see Sanad on fol. 237 b).

III. A note indicating the fact that the first part was also studied by 'Umar, the father of the above-mentioned Husaîn, and he former owner of our copy, _____ thus بسيام ما لكه عمر بن حسن بن

سمع هذه المشيخة بحلب و دمشق حسين بن عمر «

part. These notes are based in the statements contained in Sanad No. II, on fol. 238a, in which it is mentioned that 'Umar studied the work from the present copy.

IV. An autograph note by Muhammad bin Hasan al Halabi

A similar note is found at the end of each عبر بن حبيب عفى الله عنهم

(d. A H. 876 = A.D. 1472), commonly called أبن الحاج. an eminent Hanafi scholar, who in his note says that the MS. was in his possession for some time.

يثن بلطف الله الخفي محمد بن الحسن المشتبر با بن الحاج

يثنى بلطف الله الخفي محمد بن الحسى المشتبر با بن الحاج الحنفي • Foll. 1-16: Part I. Contains Hadîş from the following four

Shaikhs *:
 I. Ahmad bin 'Abdalwahid (d. A.H. 623 = A.D. 1223), the father of Ibn al Bukhari.
 2. II. Muhammad bin Kamil (d. A.H. 603 = A.D. 1203)

11. Muhammad bin Kâmil (d. A.H. 603 = A.D. 1203).
 3. III. Abû'l Ḥasan ai Makkî (d. A.H. 603 = A.D. 1203).
 4. IV. Abû Muhammad Sa'd (d. A.H. 603 = A.D. 1203).

It is claimed by the author that no one except himself received authority for transmitting Ḥadiş from the 2nd and the 3rd Shaikha; hence, after the Ḥadiş of 'be 2nd and the 3rd Shaikha, he remarks thus الله على رجه الرض من يربى عقه سواي • ليس على رجه الرض من يربى عقه سواي • ليس على رجه الرض من يربى عقه سواي •

شمس الدين مفتى المسلمين ابو العبساس الحمسد بن ابي الحمسد عبد الواحد بن احمد عبد الرحمن بن اسمعيل بن مفصور السعدي المحتبال عبد الرحمن بن محتبال المحتبال المحتبال عبد الرحمن بن محتبال المحتبال المحتبال المحتبال المحتبال المحتبال المحتبال المحتبال الله المحتبال المح

بى عدد الواحد القزاز قرأة عليه ر انا اسمع ببغداد فى المحرم من سنة ثلاث

The Arabic numerals indicate the complete series of 62 Shaikhs; the Roman numerals indicate the Shaikhs mentioned in each separate part of the

احمد بن اسحاق بن خربان القاضي و ابو عبد الله محمد بن ابراهيم جارست

و <mark>ثمانين</mark> و خمسمانة انا ابو الحسن المبارك بن عبد الجبار بن احمد الصيرفي المعروف بابن الطيوري انا ابر الحسن علي بن لحمد الفالي انا ابو عبد الله

It appears from the following note, to be found at the end of the

present part as well as at the end of each remaining part, that the present copy was arranged in 13 parts, according to divisions made

The following notes are found at the end of the present part.

One Muliammad bin Damilkû says that he studied from the

written by Saffaddin al Armawî (d. A.H. 723 = A.D. 1323), and that it

جهر کس الخلیلی present copy in the Madrasah Jahar Kasiyah, founded by (d. A.H. 791 = A.D. 1391), under Shaikh Ibrâhîm (d. A.H. 724 = A.D.

بلغ قرأة على الشيئ ابراهيم العطار بمدرسة جهار كسية و كتبة محمد بن دميلكو: (1324

بلغ مقابلة بالاصل المنقول و هو بعفط صفى الدين محمود الارموي.

Says that the present MS. is a transcription of a copy

... فالاذا ابوبكر متحمد بن بكربن محمد بن عبد الرزاق بن داسه ذا عبد الله <mark>بن ع</mark>مر فا الوليده بن مسلم بن قور بن يزيد عن خاند بن سعدان بن

ع**بد** الرحمن بن عسر السلمي عن عرباض بن سارية رضي الله علم قال صلى للنا

فرنس منها العيون و رجلت منها القلوب فقال قابل يا رسول الله الله هذه

الموعظة صودع فماذا تعمد اليفا قال ارصيكم بتقوي الله والسمع والطاعة

و ان عبدا حبشيا فانه من يعش مقكم فسيرى الحتلافا كثيرا فعليكم بسفتي

ر سلة خلفاء الراشدين المهدئين عضوا عليها بالفواجد و اياكم و محدثات الامور فلي كل بدعة ضلالة . Ibn az Zâhîrî, after quoting verhatim the Hadîş transmitted by

Ibn al Bukhari, enumerates the works in which the traditions are

رسول الله صلى الله عليه واسلم الغداة ثم اقبل عليفا الوعظفا موعظة بليغة

هذا حديث شامى الاسفاد حدث به الامام احمد بن حقبل في

مستدلا رواة أبو داؤد أفي السنة - و رواة الترمذي في العلم ه

was compared with the same.

المُرالتِعِرْءُ من تَجِرِيةَ المخريِّ المُخريِّ : by Ibn az Zâhirî

found, thus:-

following autograph note, tells me that in A.H. 836 he studied from

III. Muḥammad bin Fahd (d. A.R. 885 = A.D. 1480), in the

the present copy in Damascus under a famous female traditionist, 'A'isha, commonly called ابنة الشرائحي بسقح قاسيون بدمشق كتبه بلغت قرأة في الاول على ابنة الشرائحي بسقح قاسيون بدمشق كتبه محمد المدعو عمر بن فهد المكي في سنة ست و ثلاثين و ثمانمائة ...

Muhammad bin Fahd, in his work Al Mo'jam, mentions 'A'iaha mone of his Shaikhs, and corroborates the fact mentioned in the above autograph note, thus:—

قرأت عليها (عائشه) مشيخة ابي البخاري رذيلها ر الترجمة الملحفة

* (4)

Foli. 17-31: Part II Contains Hadiş from two Shaikhs:

5. I. Abû 'Alî Ḥanbal bin 'Abdallâh (d. A.H. 804 = A.D. 1204).

6. II. Abû'l Ma'âlî bin Muḥammad (d. A.H. 606 = A.D. 1206).

The present part bears the following notes at the end, and in

addition to these notes identical with I and II at the end of the first part.

I. An autograph note by Ibrahûm bin Yûnus al Ba'lî (d. A.H. 740 = A.D. 1341), who, in his note, says that Fakhraddîn al Ba'lî

(d. A.H. 732 = A.D. 1332) studied the work in A.H. 730 in Halab, under Muhammad bin Naqib (d. A.H. 745 = A.D. 1345) and Bahâ'addîn (d. A.H. 744 = A.D. 1344).

بلغ الحافظ فخر الدين ابن البعلي قرأة على قاضى القضاة شمس الدين ابي عبد الله محدد بن الفقيب و بعاء الدين ابن عصرون بسماعة من

الدين أبي عبد الله محدد بن الفقيب و بباء الدين أبن عصرون بسماعة من ابن البخاري و ذلك بمديفة حلب في يوم السبت مستبل ذى الحجة سفة ثلاثين و سبعمائة كتبه ابراهيم بن يونس البعلبكي •

It is evident that the present note is an abstract of the Sanad on the title-page (see above).

II. One Ibrâhim al 'Ajlûnî (d. A.H. 872=A.D. 1470) tells us that he studied the work under Shaikh 'Ali بلغ ابراهیم المجلونی علی

الشيخ على.

III. An autograph note by Husain bin Umar (d. A.H., 779 = A.D 1397), to whom this copy belonged, who in the Sanad on

III. An autograph note by Husain bin Umar (d. A.H. 779 = A.D 1397), to whom this copy belonged, who in the Sanad on fol. 237 says that in A.H. 733 he studied the work from the present copy in Damascus.

محمد بن طغرل 🔹

كتبه الحسين بن عمر بن حبيب الدمشقى .

بلغنت قرأة في الاول على شيخذا انحافظ علم الدين البرزالي في

يوم الاربعاد ثالث غشراتى الحجة سنه ٧٣٣ بدار الحديث الفورية بدمشق

to that of the Sanad on the title-page strongly suggests that

(d. A.H. 607 = A.D. 1207).

the scribe of the Sanad was Husain bin 'Umar.

a few Hadis from w third Shaikh :

740 = A.D. 1340, in Halab.

following two Shaikhs:

1212).

The close resemblance of the handwriting of the present note

Foll, 32-50: Part 111. Contains Hadis from two Shaikhs and

I. Abu Umar Muhammad bin Ahmad al Maqdisi

8. II. Muḥammad bin Wahab bin Salamān (d. A.H. 606 = A.D. 1206).
9. III. 'Umar bin Muḥammad (d. A.H. 607 = A.D. 1207).
The present part, besides notes identical with those at the end of the 2nd part, contains the following notes towards the end:—
I. A note by an anonymous person, who, on the evidence of the Sanad, No. I, on fol. 250, remarks that Muḥammad bin Khaidarī (d. A.H. 894 = A.D. 1489) and his sister, Sâ'ira, studied the work under 'Â'isha (d. A.H. 836 = A.D. 1434),

II. Some one, on the evidence of the Sanad on fol. 240 h, remarks that in A.H. 736 Muḥammad bin Ṭuġrul (d. A.H. 736 = A.D. 1336) studied the work under 'Alī bin Ibrāhim aṣ Ṣairafī (d. A.H.

بلغ السماع في الأول علي ابن الصيرفي بتعلب سلم ٧٣٦ بقرأة

12. I. 'Abdaljalîl (d. A.H. 610 = A.D. 1210). 13. II. Abû'l Futûh Muhammad bin 'Alî (d. A.H. 612 = A.D.

Foll. 51-68: Part IV. Contains the few remaining Hadiş from

11. II. Gâlib bin Abî Muḥammad (d. A.H. 608 = A.D. 1208).

the third Shaikh referred to in the 3rd part and Hadis from the

I. Al Khidr bin Kâmil (d. A.H. 608 = A D. 1208).

17. U.

23.

III. Muhammad bin 'Abdallâh (d. а.н. 612 = а.р. 1212);

IV. 'Abdalwâḥid bin Ismâ ■ (d. A.H. 613 = A.D. 1213).

- The present part, in addition to notes identical with those at the end of the previous part, contains the following note towards the end:--
- بلغ كاتبه قرأة على والدة الحافظ العلامة برهان الدين سبط ابن العجمي و أجاز بسوالي و كتبه احمد بن ابراهيم المحدث = Ahmad bin Ibrahim, the scribe of the above note, says that he
- studied the work from this copy under his father. Ibráhim (d, A, H, d)84I = A.D. 1339), and received the Sanad for narrating the present work from his father
 - Foll. 80b-106: Part VI. Contains Hadis from three Shaikhs: Abû'l Yaman Zaid bin Hasan al Kindî (d. A.H. 613 = A, D, 1213). Abû'l Fath Muhammad bin 'Abdalganî (d. A.H.
 - 613 = A.D. 1213). 18. III. Abû Ahmad Shuja' (d. A.H. 613 = A.D. 1213) The notes at the end of this part are the same as in the previous part.
 - Foll. 107-129: Part VII. Contains Hadis from six Shaikhs: Hibatallâh bin Ahmad (d. A.H. 614 = A.p. 1214).
 - 20. 11. Abû'l Ḥajjâj Yûsuf (d. A.H. 614 = A.D. 1214). Ibrâhîm bin 'Abdalwâḥid (d. A.H. 614 = A.D. 1214). 21 IV. 'Abdaşşamad bin Muḥammad (d. A.H. 614 ⇒ A.D.

1214).

1215). 24. VI. Abû'l Futûh Muhammad bin Mahmûd (d. A.H. 615 = A.D. 1215).

V. Abû Muḥammad Abdalwahhâb (d. A.H. 615 = A.D.

- The notes at the end of this part we the same wat the end of the preceding part.
- Contains Hadis from five Shaikhs: Foll, 130-147: Part VIII. Ahmad bin 'Abdallâh as Salamî (d. A.H. 615 = A.D.
- 1215) И. Abû'l Barakât Dâ'ûd bin Ahmad (d. a.H. 616 = A.D. 26.
- 27. III. Abmad bin Muhammad al Ansârî (d. a.H. 616 = a.D.
 - 1216) 'Abdallah bin''Umar (d. A.H. 616 = A.D. 1216). 28. IV. Muhammad bin 'Umar (d. A.H. IIII = A.D. 1218).

Foll. 148-167: Part ix Contains Hadis from six Shaikhs:— Muhammad bin Khalaf (d. A.H. 618 = A.D. 1218). **3**0. Ι. Η. Abû Muhammad Hibatallâh (d. A.H. 618 = A.D.31.

the previous part.

40. 41.

VI.

The notes at the end of the present part **and** the same **an** in

1218). Abû'l Hasan 'Alî bin Şâbit (d. A.H. 618 = A D. 1218). 32. III. Abû 'Abdallâh Muḥammad bin Ibrâhîm (d. A.H. 618 33. IV.

= A.D. 1218. Abû 'Abdallâh al Hasan (d. A.H. 620 = A.D. 1220). 34. V. 'Abdallah bin Ahmad (d. A.H. 620 = A.D. 1220). 35. VI.

All the notes at the end are the same as in the previous part. Foll. 168-184: Part x. Contains Hadis from nine Shaikhs:— 'Abdalqawî (d. A.H. 621 = A.D. 1221). 36. I.

Muhammad bin Hasan (d. A.H. 622 = A.D. 1222). 37. II. 38. III. 'Umar bin Badr (d. A.H. 622 = A.D. 1222). 39. 1V. 'Abdarrahman bin Ibrahîm (d. A.H. 624 = A.D.1224). Husain bin Hibatallâh (d. A.H. 626 = A.D. 1226). \mathbf{v} .

'Abdassalâm bin Ahmad (d. A.H 626 = A.D.1226). 42. VII. 'Umar bin Karam (d. A.F. 629 = A.D. 1229). 43. VIII. 'Abdallah bin 'Abdalganî (d. A.H. 629 = A.D-1229). Abû 'Alî Hasan bin Ahmad (d. A.H. 630 = A.D.IX. 44.

1230). The notes at the end are the man as in the previous part.

Foll. 185-202: Part xi. Contains Hadis from seven Shaikhs:— Hasan bin Yahyâ (d. A.H. 632 = A.D. 1232). 45. I.

II. Ahmad bin 'Umar (d. A.H. 633 = A.D. 1233). 46. III. Murtadâ bin Hâtim (d. A.H. 634 = A.D. 1234). 47.

IV. 'Abdallah bin Umar (d. A.H. 635 = A.D. 1235). 48. Mukarram bin Muhammad (d. A.H. 635 = A.D. 1235). V. **4**9. VI. Ja'far bin 'Alî (d. A.H. 636 = A.D. 1236). 50.

51. VII. Muḥammad bin Tarkhân (d. A.H. 637 = A.D. 1237). Foll. 203–219: Part xii. Contains Hadis from eleven Shaikhs:— Husain bin Yûsuf (d. A.H. 637 = A.D. 1237). I. 52.

53. Zâfir bin Tâhir (d. A.H. 642 = A.D. 1242). II. 54.III. Abû Sulaimân 'Abdarraḥmân (d. а.н. 643 = A.D. 1243). Muhammad bin 'Abdalwâhid (d. A.H. 643 = A.D.55. IV.

1243). The uncle of Ibn al-Bukhárî.

56

V.

A.D. 1242). Yûsuf bin Khâlid (d. A.H. 648 = A.D. 1248). VI. 57. VH. 'Abdalwahhâb bin Zafir (d, A.H 648 = A.D, 1248). 58. VIII. Abû'l Qâsim bin 'Abdarraḥmân (d. A.R. 651 = 59.

Abû Muḥammad 'Abdarrahmân (d. A.H.

642 -

- A.D. 1251). 'Umar bin Sa'îd (đ; A.H. Cō5 = A.O. 1200). 1X. 60
- Х. Ahmad bin 'Abdaddâ'im (d. A.H. 668 =) 61. 1268). Nasrallah bin Hasan (d. A.H. 648 = A.D. 1248). XI. 62.
- Ibn az Zāhirī, relying 🗪 his memory, states that Parts i-xil complete the list of male Shaikhs, from whom Ibn at Bukhari trans-
- mitted the Hadis; and the succeeding part contains Hadis from female Shaikhs, as appears from the following colophon:-قال المتخرج رحمه الله هذا أخراما تيسرجمعه مما وقع لذا من هذيت شيوخ شيخفا فخر الدين من الرجال انابهم الله في الجنة ر اذكر في
- الجزء الذي يليه ما رقع لنا من حديث من سمع منه من النساء . But, later on, Ibn az Zâhirî mentions some more male Shaikhs of Ibn al Bukhârî, see Part xiv.
- Contains Hadis from six female Foll. 220-237°: Part xiii. Shaikhs: --Ummu 'Abdalganî (d. A.H. 604 = A.D. 1204) Ί.

 - Zainab (d. A.R. 616 = A.D. 1216). II.
 - Ummu 'Abdalhakam (d. A.H. 623 = A.D. 1223). III. IV.
 - Râbi ah (d. A.H. 620 = A.D. 1320). ٧. Ruqaiyah (d. A.H. 621 = A.D. 1221).
- $\mathbf{VI}_{\cdot \cdot}$ Aminah (d. A.H. 631 = A.D. 1231). Foll. 2375-240: An autograph Sanad, dated A.H. 793, granted by Qâsim bin Muḥammad al Barzâlî (d. A.H. 739 = A.D. 1339) to bis
- pupil, Husain bin 'Umar (d. A.H. 779=A.D. 1397), the owner of our copy. The Sanad tells us that Husain bin 'Umar studied the entire work from the present copy under the above-mentioned Barzâlî in
- the Madrasah Nürîyah of Damascus, in ten sittings, and that authority for narrating the Hadis of the present work, - well some other works, was given to Husain bin Umar by Barzâlî.
- قرأ على جميع هذه المشيخة المخرجة للشييج فخرالدين على المقدسى المعروف بابن البخاري تخرج الشيغ جمال الدين الظاهري رحمهما

ذيل بهما على المشيخة الحافظ جمال الدين المزي صلحب هذه الفسخة الفقية الفاضل المحدث الرئيس العدل شرف الدين ابو عبد الله الحسين بن الشيخ الامام المالم المحدث الصدر الكبير العدل الرضي زين الدين ابو حقص عمر بن حس بن حبيب الدمشقي نقعة الله بالعلم و نقع به

و قابل نسخته هذه معي حال القرأة و صححها ذلك في مجالس عشرة اولها

يوم الاربعاء ثالث عشر نبي الحجة و أخرها يوم الخميس الثامن و العشرون

منه من سنة ثلاث و سبعين و سبعمانة بدار الحديث النورية بمدرسة دمشق

و اجزت له رواية ذلک علمي و رواية جميع ما يجوز لي روايته و بسمعه

الله و هي ثلاثة عشر جزأ و الجزء المذيل عليها و فيه ثلات تراجم ترجمة ابن

مسلمه الحقها المخرج المذكور وترجمة عبد المجيب العصربي وابن البن

II. A Sanad on foll. 238-240*, written by the above-mentioned

al Barzali, dated A.H. 687, gives m to understand that Ahmad bin 1brahim al Farazi (d. A.H. 705 = A.D. 1305) studied the present MS.

under the author of Mashikhat (Ibn at Bukhari), in eleven sittings, at Jami' 'Umar in Damaseus. A group of traditionists numbering more than 500, male and female, whose names are mentioned in the Sanad, including 'Umar bin Hasan, the owner of the present copy, and Barzali, the scribe of the present Sanad, joined the sittings; and Ijaze (permission) to narrate the Hadiş was granted by Ibn al Bukhari, the author, to all students who attended the sitting.

and Ijāze (permission) to narrate the Ḥadiş was granted by Ibn al Bukhârî, the author, to all students who attended the sitting. The Sanad runs thus:—

الشيخ جميع هذه المشيخة وهي ثلاثة عشر جزاً على المخرجة له الشيخ السيد الامام العامل ملحق الاصاغر بالكابر فخر الدين ابي

التحسن على بن الشيم العامم العلامة شمس الدين ابي العباس احمد بن

عن الشيوخ المذكورين بقرأة الشين الامام العلامة بقية السلف شرف الدين ابي العباس احمد بن أبراهيم السباع الفرازي الجماعة السادة

عبد الواحد المقدسي الحنبلي المعروف بابن البخاري نفع الله ببركته بروايته

و صلحب هذه النسخة الفقية القاتمال المحدث زين الدين أبو حفض عمر بن حسن بن حبيب الدمشقي كاتب السماع القاسم بن محمد بن يوسف بن محمد البرزالي و صح و ثبت في مجالس احد عشر سنة سبع و ثمانين و ستمائه بالجامع المظفري ظاهر دمشق ه

'Umar hin Ḥasan, the owner of our copy, was a traditionist, and held the post of and or Inspector of Weights and Measures of Ḥalab. After his death, in A.H. 726=A.D. 1326, his son, Ḥusain bin 'Umar, inherited the MS.

III. A Sanad on fol. 240b, dated A.H. 736, written by Muḥam-

mad bin Tugrul, commonly called Ibn as Sairafi (d. A.H. 737 = A.D. 1337), tells — that, in A.H. 736, the scribe of the Sanad studied the Mashikhat and its continuation from the present copy, under 'Ali bin Ibrâhim as Sairafi (d. A.H. 740 = A.D. 1340), in six sittings, in Halab. A group of male and female traditionists, noted in the Sanad, numbering not less than 200, joined the sittings; and Ijâza for

narrating the Hadis was granted by 'Ali bin Ibrâhîm to all the students who attended the sittings.

The Sanad runs thus:—

مع جميع هذة المشيخة الامام المسند فخر الدين ابن البخاري هذة

تحربي ابن الظاهري و هي ثلاثة عشر جزاً و الجزء المديل عليها و فيه ثلاث تراجم ترجمة ابن مسلمة التحقها المخرج المذكور و ترجمة عبد المجيب الحربي و ابن البن ذيل بهما على المشيخة شيخةا الحافظ جمال الدين

على القاضي الصدر الفاضل المحدث الكبير علاء الدين ابي الحسن علي بن ابراهيم بن علي بن ابراهيم بن ابي القاسم بن جعفر الانصاري ابن الصيرفي بقرأة كاتب السماع محمد بن عبد الله بن طغرل المعروف

با بن الصدر في عفى الله عنه و العجماعة السادة مر

ذلك و ثبت في مجالس اخرها يوم السبت ثالث عشر جماني الاولى

سفة ست و ثلاثين و سبعمائة بنطب المحروسة و لجازهم المسمع جميع

Takhrij, by Ibn az Zâhirî and Mizzî, containing the Ḥadîş of Ibn al Bukhârî transmitted from his three male Shaikhs, omitted by Ibn az

Zâhirî himself, after completing the work in 13 parts, as the Ḥadîş

Zâhirî from the previous parts.

Foll. 241-249: Part xiii. Continuation of the Mashîkhat with

Foll. 241-242: Contains the Hadîş which were noted by Ibn az

ما يجوز له روايته =

transmitted by Ibn al Bukhârî from his Shaikh, Ibrâhîm at Tanûkhî, in A.H. 626.
The Ḥadîş is followed, as usual, by a reference by Ibn az Zâhirî to the works in which it is found.
The Ḥadîş opens thus:—
اخبرنا الشيع ابو القسم الحسن بن ابراهيم بن هبة الله بن مسلمة التذوخي و إذا اسمع في ثاني شهر رسضان سفة عشرين و ستمائة بالجامع

المظفري بدمشق.....ان الغبي صلى الله عليه وسلم قال سورا صفو فكم فان تسوية الصف من تمام الصلواة عليه وسلم قال سورا صفو فكم قال تسوية الصف من تمام الصلواة على Foll. 242-249: Contains the Ḥadîş which were noted by Mizzî (d. A.H. 742 = A.D. 1342) as the Ḥadîş transmitted by Ibn al Bukharî from his two Shaikhs, and omitted by Ibn az Zâhirî from Mashîkhat

Ma'a-at-Takhrîj. Mizzî, who must one of Ibu al Bukhârî's pupils (see, for his life, Lib. Cat., vol. v, part i, p. 141), quotes the Hadîş of Ibu al Bukhârî transmitted from the following two Shaikhs, and gives references to the works in which they are to be found.

I. 'Abdalmuiib (d. A.H. 604 = A.D. 1204).

I. 'Abdalmujîb (d. A.H. 604 = A.D. 1204).

II. Ḥasan bin 'Alî (d. A.H. 625 = A.D. 1225).

--: Beginning ر مما الحقة الامام جمال الدين ابر الحجاج يوسف بن الزكي عبد رحمن بن عبد الرحمن بن يوسف المزى بذلك شيخان - الشيني الاول

الرحمن بن عبد الرحميٰ بن يوسف المزي بذلك شيخان - الشيخ الاول اخبرنا الشيع الامام العامل الجل الكبير عبد المجيب بن ابي القاسم النح ■

The present part ends thus:—
اخر ما ذیل علی هذه المشیخة الحمد لله و صلی الله علی محمد
و آله و صحبه ه

notes identical with those contained in the preceding part:—

I. Some one, in the following note, says that, in AR. 687, Safiaddin al-Armani (d. A.H. 723 = A.D. 1323) and Safiaddin Muhammad bin 'Abdarrahman (d. A.H. 715 = A.D. 1315) studied the present

The present part contains the following notes, in addition to

continuation under Ibn al Bukhârî. سمع هذا الذيل اخرجه المزي على الشيخ فخر الدين بقرأة صفى

This note gives us every reason to hold that the Hadis noted therein is admitted by Ibn al Bukhârî to be # Hadis narrated by him.

II. Alimad bin Ibrâhim, the scribe of the following note, says that he studied the present work with Ibn Hain the femous outher

him.

II. Alimad bin Ibrâhim, the scribe of the following note, says that he studied the present work with 1bn Hajar, the famous author (d. A.H. 852 = A.D. 1449; see, for his life, Lib. Cat., vol. v, part i, p. 49), under Ibrâhîm (d. A.H. 814 = A.D. 1438), the father of the scribe.

سمعت جميع هذه المشيخة على و الدي الصابط برهان الدين

بن استحق ابراهیم المتعدث بقرآة التحافظ العلامة شهاب الدین احمد بن ابراهیم عدی احمد بن ابراهیم عدی احمد بن ابراهیم عدی Fol. 250 bears two Sanads:—

I. A Sanad, dated A.H. 837, written by Muhammad bin Muhammad al Khaidaw (قام عال 1490) منابع به معادد با المحافظ ا

mad al Khaidari (d. A.H. 894 = A.D. 1489), gives us to understand that, in A.H. 837, the same Muhammad bin al Khaidari studied the work from the present copy, in five sittings, in Damascus, under a famous female traditionist, 'Â'ishah (d. A.H. 848 = A.D. 1445). A number of male and female students, not less than 50, mentioned in the Sanad, is ined, the sittings; and Lives was granted by 'Â'ishah

the Sanad, joined the sittings; and Ijāza was granted by 'A'ishah to all the students who joined the sittings. The Sanad runs thus:--التحمد لله و سلام على عبادة الذين اصطفى سمع جميع المشيخة الامام فخر الدين ابي الحسى على بن احمد بن عبد الواحد البخاري و تخريج

فخر الدين ابى الحسن على بن احمد بن عبد الواحد البخاري و تخريج شهاب الدين احمد الظاهري و الذيل عليها للحافظ المزي - علي الشيخة الصالحة ام عبد الله ابغة ابراهيم بن خليل بن محمود بن يوسف بن تمام

البعلبكي

الحاضوين •

The work is rare; only one copy of it is noticed in Paris, No. 750.

Though the copy is not dated, yet the Sanad on foll. 238-240 * (which is dated A.H. 687) gives us reason to hold that the present MS, was written in or before that year.

Written in good Naskh.

The fact that a large number of scholars and traditionists.

male and female, studied from the present copy, and that sugroup of more than 500 students (male and female) together studied from this copy under the author, Ibn al Bukhārî (see Sanad on foll. 238-

وصح ذلك في خمسة مجالس سفة سبع و ثلاثين و ثمانمائة و كاتاب

السمام محمد بي محمد بي عبد الله الخيضري و اجازت المسمعة كلا مي

as Safawî, who informs us that with a few others, in A.H. 839, he studied the work from the present copy under the above-mentioned

'A'ishah, and received the Sanad from her.

11. A Sanad, dated A.H. 839, written by Muhammad bin Tibi

240°), and that many autograph notes and Sanads are found in the present copy, is evidence that this is one of the most valuable MSS, in the Oriental Public Library. The founder of the Library, Khudâ Bakhsh, remarks thus me the title-page:—

الس كتاب كر كبيي كتابطانه عند باهر نهونا جاهدُي خدا بخش (The MS, must never be allowed to be taken out of the Library.)

The facts noted above may, perhaps, be among the reasons for this remark of the founder; but it is also to be noted, as Mr. V. C. Scott

O'Connor states, on the authority of Professor Jadunath Sarkar, in his 'An Eastern Library,' p. 7, that the present MS. is one of two MSS. which the founder believed (as revealed to him in a dream)

to have been read in the Library by the Prophet himself.

AL HADYU.*

No. 323.

foll. 326; lines 35; size $12\frac{1}{2} \times 8\frac{1}{3}$; $6\frac{1}{2} = 5\frac{1}{3}$.

زاد البعاد في هدي خير العباد

ZÂD AL MA'ÂD FÎ HADYI KHAIR AL 'IBÂD.

own words, relating to prayers (عبادات), ethics (الخلاق), customs (عبادات), medicine, etc. Every act and order is authenticated by Hadîs, quoted from reliable works. The Hadîs is frequently ex-

plained by the author, with the variant opinions of jurists, and very

A collection of the Prophet's acts and orders in the author's

often the author supports the views of Ibn Taimiyah (d. A.H. 728 = A.D. 1328) in questions relating to jurisprudence and theology; and, wherever necessary, he remarks upon the merit of the Hadis. The

entire work is in three parts, bound in one volume.

Author: Abû 'Abdallâh Muḥammad om Abî Bakr bin Ayyûb
al Qaiyimî بابر عبد الله محمد بن ابي بكر بن ايوب القيمي, a follower of the

al Qaiyimi إبر عبد الله محمد بن ابي بكر بن ايوب القيمي, a follower of the Hanball school, who is specially known for his vast erudition in the Qur'anic branches, jurisprudence, Hadis, theology and grammar. He was born in A.M. 691 = A.D. 1299. He studied under Ibn

Taimiyah and others. He worked as a professor in the Madrasah Şadariyah in Damascus, and was appointed Principal of the Madrasah Jawziyah in Damascus. He had a great love for his Shaikh, Ibn Taimiyah, and from A.H. 712 till the death of Ibn Taimiyah in A.H.

Taimiyah, and from A.H. 712 till the death of Ibn Taimiyah in A.H. 728 spent his life in supporting the latter's views in religious discourse; and, for this reason, he was sent to jail with Ibn Taimiyah in A:H. 726, and remained in prison till A.H. 728. (For the cause of

the latter's imprisonment, see No. 462/1 below.) The author com-

^{*} The author of Ithaf, mp. 86, remarks that no one else prior to the author of Zad Ma'ad in known to have composed a work on the present subject; and whoever after him composed any work on it based his opinions on Zad al Ma'ad مثل وي در اسلام تأليفي نشده و عر كه در عدي تصنيفي كود تابع و آخذ است النم *

الظالمين النح .

موجودا الغ 🛪

works, in general, on his own critical investigations, they are regarded as of high value. He died in A.H. 751 = A.D. 1350. See, for his life and works, Ad Durar al Kâminah, vol. ii, fol. 265; Țabaqât Ibn Rajab, fol. 275 | Brock., vol. ii, p. 106. Foll 1-97 : Part I.

posed than 20 works on different subjects. As he based his

Reginning :— رب يسر و اعن يا كريم و صلى الله على سيدنا محمد الامين و على

آلة الاكرمين الحمد للله رب العالمين و العاقبة للمتقين و العدران الاعلى

The author, after giving a short life of the Prophet, begins the work on fol. 17 thus:--فصل و كذاك كان هدية صلى الله عليه وسلم و سيرته أي الطعام لايرد

The present part ends m fol. 97 thus:--

المتمى الجوز الأول من ثلثة أجزاء من كتاب زاد المعاد . The present part was transcribed in a.H. 1154. Foll. 97-210: Part II. Beginning:—

و به نستعين فصل في هديه في الجماد و الغزوات الع = The present part was transcribed in A.H. 1156, and ends thus:

.تم الجوء الثاني من زاد المعاد

Foll. 211-326: Part III. Beginning:—

نصل في هديه صلى الله عليه رسلم في علاج العشق .

The colophon, telling us that the present part was transcribed in A.H. 1157, rons thus :--تم الكتاب بعون الملك الوهاب و كان الفراغ من شهر جمادي الاولئ

سنة ١١،٥٧ على يد مالكة افقر العباد و لحقرهم اسمعيل بن محمد بن لحمد س الحسين ■

The present work was lithographed in the Cawnpore Nizâmi Press, A.H. 1298.

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copy.

For other copies of the work, معدد بن العدد المعيل بن محدد بن الحدد المعيل بن محدد بن الحديث العديل بن محدد بن الحديث . A note by the scribe suggests that he transcribed the present work for his own use.

The following note by the scribe, on the title-page, tells us that the marginal notes in the present copy were transcribed from a copy belonging to Muhammad bin Isma'îl al Amîr (d. A.H.1182 = A.D. 1769), a well-known author and a scholar of repute. See No. 339, below.

a well-known author and a scholar of repute. See No. 339, below.
و كل ما كان في حواشي هذه النسخة منسوبا ر غير منسوب فهو من
نسخة شهيد السنة العلامة الحافظ محمد بن اسمعيل الامير و

Muliammad bin Ismā'il al Amît, in the following verses, quoted in Ithaf, p. 175:—. اتعبت نفسي في تحصيله نعسى

expresses his long-felt desire to have me copy of the present work; but the above note of the scribe gives us reason to hold that he got a copy of the work before the transcription of the present

AḤÂDÎŞ AL AḤKÂM.*

No. 324.

foll. 206; lines 25; size 10غ × 7; 8 × 5غ. [منتخب شرح السنة]

MUNTAKHAB U SHARH AS SUNNAH.

An incomplete copy of mabridgment of the Sharh man Sunnah of Bagawi (d. A.H. 516 = A.D. 1122), a work chiefly on a collection

on Hadis, called Ahâdîş al Ahkâm, consisting of a collection of Hadis relating

^{*} The traditionists, who took an interest in jurisprudence and devoted themselves to that important branch, undertook to compose separate compositions

also on some other Ḥadîş on miscellaneous matters, with an explanation of difficult passages in these Ḥadīş. (For a copy of the work, see Berlin, No. 1295.)

By Ṣafīaddin Muḥammad bin Abî Bakr دا Armawî صفى الدين

of traditions which are sources of ordinances of jurisprudence, and

By Ṣafîaddîn Muḥammad bin Abî Bakr الدين By Ṣafîaddîn Muḥammad bin Abî Bakr المعبد بن ابي بكر الارموي, a traditionist and scholar of vast information, who was born in Qirafa (in Egypt), A.H. 647 = A.D. 1247, and studied under a number of scholars and traditionists. He settled

studied under a number of scholars and traditionists. He settled permanently in Damascus, where he died in A.H. 723 = A.D. 1323. See Ad Durar al Kâminah, vol. ii, fol. 590.

See Ad Durar al Kammah, vol. 11, 101, 590.

The MS. begins abruptly thus:—

اخبرنا والدي املاءً اخبرنا ابوبكر محمد بن اسحاق اخبرنا محمد بن العاق اخبرنا محمد بن العلاء ابن كريب اخبرنا ابو اسامه بن هشام بن عروة عن ابيه عن سفيان بن عبد الله الثقفي فال قلت يا رسول الله قل لى في الاسلام قولا ■ استُل

احدا بعدك قال قل امنت بالله النه عدل المنت بالله النه النه عدل عدل المنت بالله النه النه على The author, in several places, introduces his own views regarding the explanation of Hadiş with the following words ومختصرة قال (he who made the abridgment says thus); and on fol. 50% his full name is mentioned thus:—
قال الشين صفى الدين ابو الثناء محمود بن ابي بكر محمد بن

The use of the word Shaikh for the author in the above-quoted passage is one indication, among others, that the work was arranged by some pupil of the author. Frequent reference is made to the Nihâyâ of Ibn Aşîr (d. A.H. 606 = A.D. 1209), thus: قال ملخصة قال ابن الآثير في

النهاية. On the margin of fol. 151° it is stated that he (Armawi) studied Sharh as Sunna, in A.H. 673, under Yaḥyâ bin 'Ali and Abû Muḥammad bin 'Abddallâh bin 'Ali. Ḥâj. Khâl., vol. i, p. 493, mentions an abridgment by Maḥmūd al Armawi, without quoting the beginning or giving any description of it.

The MS. ends thus:—

The MS. ends thus:—

قال حدثنى ابي عن جدي انبم جمعوا القران على عبد عثمان و انبم فضضوا المصلحف على هذا ■

to points of jurisprodence, collected from reliable works. The object of these compositions is to assist jurists and scholars in referring to the Hadis connected with jurisprudence. The compositions occasionally show us how the jurists interpret the Hadis in support of their versions.

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copy was compared by one Muhammad bin 'Attar with the original

MS. بلغ مقابلة باصل المؤلف بحسب الطاقة و الامكان و ذلك في مجالس

و سبعمائة و صلى الله على محمد و آلة وصحبة وسلم تسليما كتبه محمد بن

أخرها يوم الحديس الثامن والعشرين من شبر رمضان سنة اربع و ثلثين

The following note at the end says that, in A.H. 734, the present

العطار الشاقعي • The above note suggests that the present copy was transcribed in or before A.H. 734. Written in good Naskh.

foll. 379; lines 25; size 12×7 ; $9\frac{1}{2} \times 5\frac{1}{4}$. اللباب منتخب شرح السنة

No. 325.

AL LUBÂB MUNTAKHAB U SHARH AS SUNNAH.

An old and incomplete copy of another abridgment of Bagawi's Sharh as Sunnah, in two parts, bound in one volume; designated at the end of the first part, as well as at the beginning of the

second part, - Al Lubab by the scribe who completed the transcription in A.H. 736. Some one, most probably on the authority of the scribe, noted on the title-page Al Lubab as the title of

the present abridgment. Haj. Khal., vol. i, p. 493, mentions an abridgment of Sharh = Sunnah, under the title of Al Lubáb, by 'Abdallâh bin Hasan bin 'Abdalmâlik al Wâsițî; but the beginning given by Haj. Kl. al., which thus: والحمد لله رب العلمين does not

agree with the beginning of the present work. Haj. Khal. does not give any further description of the work, except this little portion of the beginning, which is commonly found at the beginning of every MS.. No other copy of the work is to be traced in any cat-

alogue. Hence we do not find any strong reason to reject the statement of the scribe. The date of the death of 'Abdallah bin Hasan, the author of the abridgment mentioned by Haj. Khal., is not given by him, and has not been traced in any biographical work; but the الرضوان) suggest that the author of the present abridgment died before A.H. 736. Again, the fact that the author, on fol. 7b, when mentioning Baidawî (d. A H. 685 = A-D. 12×6) m his teacher, uses for him the

following words of the scribe quoted in the colophon, dated A.H. 736, افإض على مؤلفه وعلى متتخبه شآبيب الرحبة والغفران وكساهما جلا بيب)

words قدس سرة (a term which is particularly applied to a dead person) at once gives us **to believe that the work was composed after** A.н. 685, ш appears from the following:—

و هي مذكورة في شرح كتاب المصابيع لسيدي و استاذي عبد الله بن عمر البيضاري قدس الله سرة فليطلب مقه النع . Foll. 1-209 : Part J.

Beginning:-الحمد لله الذي انزل على عبدة الكتاب و لم يجعل له عوجاً و ارسل محمدا بالحق رحمة للعالمين أما بعد و لما كأن علم الحديث

رئيس علوم الدين و رأسها فكان كتاب شوح السفة للشييخ الامام الوباني ناصر الحديث ركن الاسلام ابي محمد الحسن بن مسعود البغوي...سنَّج لي ان أتشرف لها باختصاره و تجريد دررة و فوائدة و التقاط فقرة حاذفا للأسانيد

النو = The present part was transcribed in A.H. 734, as appears from the following colophon, which runs:-تم ال**نصف الاول من** لباب كتاب شرح السفة على يد احقر

خلق الله برطاس بن داؤد الفاروقي الاصطخري سفه اربع و ثلثين

و سبعمائة و الحمد لله حق و حدة . Foll. 210-379: Part II. Beginning:--أما بعد حمد الله الكبير المتعال ... فهذا هو القصف الأول من لباب

كتاب شرح السنة كتاب النكاح = The present part was transcribed in A.R. 736 by the same scribe.

The colophon runs thus:—

وقع القواغ من تحوير هذا المنتخب من شرح السنة افاض على

مؤلفه وعلى مفتطعه شأبيب الرحمة والغفران وكساهما جلا بيب الرضوان

على يد احقر العباد برطاس بي داؤد لسفة ست و ثاثين و سبعمائة ،

ہو طاس ہی دارد : Scribe The present copy was, in A.H. 930, in possession of one 'Allâma

Written in good Naskh.

bin Ḥasan bin 'Ali al Baihaqi, as appears from the following note:---

من عواري الزمن دخل في ثوبة العبد الفقير المحتاج الي روية ربه علامه بن حسن بن على البيهقي أماله في شهر ربيع الأول سلمة

ثلثين و تسعمائة ، Another note suggests that it was one of the MSS, collected by Mutawakkil 'Alallah, a ruler of Yaman, for a short account of whom see No. 305, above.

رمن كتب المتوكل على اللغ The following three autograph notes by the successors of Mutawakkil give us to understand that the MS, was in their posses-

sion till A H. 1211:-I. An autograph note by Mahdî li dînallâh (A.H. 1160-1190 = A.D. 1774-1747; Lane Poole, p. 153) runs thus:-

الحمد لله من كتب افقر عباد الله الي رحمة الله المهدى لدين الله العباس بن مفصور بالله غفر الله له و للمؤمنين و المؤمنات انه و لي

II. An autograph note by Qâsim, the first son of Mahdî li dinallah, runs thus :--التحمد في قاول افقر العباد القاسم بن امير الموسفين المهدي لدين الله •

الحسنات ۽

III. An autograph note by Mansûr billah, the youngest son of Mahdî li dinallâh, runs thus :-التحمد لله من كتب المقصور بالله رب العلبين والد امير المؤمنين

المهدى لدير، الله = In A.H. 1264 this valuable copy was purchased, at the very low price of eight rupces, by Sayyid Ḥâmidallâh Khân, an Arabic scholar

and zamîndar of Bardawân, in Bengal, from one Muḥammad Khân Şâḥib, as appears from the following autograph of Ḥāmidallāh Khân:---

بنارين سيوم شهر ربيع الثانى سفة ١٢٩٣ هجرى مطابق شانزدهم ماه پهاگی سنة ۱۳۲۵ بنگله از محمد خانصلحب بمبلغ هشت روپیه خریده ام سيد حامد الله خان •

The signatures of Hâmidallân Khân and of his son Mahmûd are found in many places, at the beginning as well as at the end of this copy.

No. 326.

foll. 274; lines 35: size 12×8 ; $9\frac{1}{4} \times 5$.

AL AHKÂM AL KUBRÂ.

A collection of traditions which are the sources of the ordinances of jurisprudence, ethics and pravers, collected from the six canonical collections of traditions, and from other reliable works, in

two parts, bound in one volume. Author: 'Abdalhaqq bin 'Abdarrahman bin 'Abdallah al Azdî

, d. A.H. 581 = A.D. 1185, 🚃 Lib. Cat. عبد الحق بن عبد الرهبن الأزدي

vol. v, part i, No. 204).

Foll. 1-120: Part I. Beginning:—

قال الشيئم الفقية المحدث ابو محمد عبد الحق بن عبد الرحمن

الازدى الاشبيلي التحمد لله رب العلمين و الصلولا و السلام على

جمعت هذا الكتاب متفرقاً من احاديث رسول الله صلى الله عليه و سلم في لوازم الشرائع و احكامه و حلاله و حوامه التي غير ذلك من الآداب

The author, in the preface, remarks that the names of the works from which the traditions - quoted are noted below each Hadîş, and that the arrangement and division are the same as in

the works of jurisprudence. Foll. 1025-274: Part II.

Beginning:—

الجزء الثاني من الاحكام الكبرى تأليف شيخ الامام الحافظ ابى محمد

الاحكام الكبرطي

محمد خاتم القبيدُين و امام المرسلين ... اما بعد فقد وفقفا الله و اياكم قاني

و ففوفًا من الادعية و الاذكار النم .

عبد الحق بن عبد الرحمن بن عبد الله الزدسي ... مسلم عن أبي هربرة تبلغ به قال تقوم الساع**ة الن**ج •

For other copies of the work, see Br. Mus 1574; Cairo, vol. p. 260.

Written in good Naskh. Not dated, apparently 8th century

A.H. Part I, and 8 folios at the beginning of the second part, ■■ added in ■ later hand.

No. 327.

foll. 259; lines 44; sizo 10 × 7; 8 × 51. رياض الانهام في شرح عمدة الاحكام AT. AFHÂM FÎ SHARH (IIMD

RIYÂD AL AFHÂM FÎ SHARḤ 'UMDAT AL AḤKÂM.

An old copy of the rare commentary on the 'Umdat al Aḥkâm of Taqiaddin 'Abdalgani (d. A.H. 600 = A.D. 1203), a work on a collec-

tion of Hadis which are the sources for the ordinances of jurisprudence, collected from Bukhari and Muslim. The commentary consists of an explanation of difficult passages and words, with their philology, pointing out how the jurists interpret the Hadis in support of their versions.

731 = A.D. 1331. See, for his life, Ad Durnal Kâminah, vol. ii, fol. 108.
Beginning:

الحمد لله المتوحد بالكبرياء و الكمال المتفرد بالعزة و الجلال اردت الما عزم جماعة من الطلبة على قرأة كتاب عمدة الاحكام اردت

أن اجمع في هذا التعليق ما يمضى في اثناء ذلك من المجلحت المحققة و سميته رياض الافهام في شرح عمدة الاحكام =

The following abbreviations and used by the commentator in the present work:

[. , for Qâdî 'Iyâd (d. а.н. 544 = а.д. 1149). [. , for Muḥîaddîn m Nawawî (d. а.н. 676 = а.д. 1278).

III. ö. for Taqîaddîn bin Daqîq (d. а.н. 702 = а.р. 1302).

work. The following colophon of the author, transcribed by the scribe.

We are not acquainted with any other copy of the present

gives as the date of composition A.H. 710. قال المصفف رحمه الله تعالى وكان الغراغ من تصنيفه في الكرة الثانية يوم الاربعاء في اثنًا عشرجماني الاولى سنه عشر و سبعمائة م

Written in good Naskh. Dated, A.H. 792.

,قاسم بن محمد بن عسلم المالكي : Scribe

No. 328.

المنتقيل

foll. 147; lines 35; size 12×7 ; $9\frac{1}{4} \times 5\frac{1}{4}$.

AL MUNTAQÂ.

An abridgment by the author himself of Ahkam at Kubra, . larger work in five volumes, on a collection of traditions which are the sources of the ordinances of jurisprudence. The arrangement

and divisions followed in the present abridgment are the

in the works of jurisprudence.

Author: Abû'l Barakât Majdaddîn 'Abdassalâm bin 'Abdallâh bin Taimîyah ابوالبركات مجدالدين عبدالسلام بن عبد الله بن تيمية, , the grand-

He is known as an authority on the following branches of Islamic learning, Ḥadîş, Jurisprudence and Grammar. He was born in Harran (A.H. 590 = A.D. 1194), and studied in his native place under his uncle, and some other persons, till the end of A.H. 602. In A.H.

father of the eminent author, Ibn Taimiyah (d. A.H. 728 = A.D. 1328).

603 he left Harran for Bagdad, and studied there under Khatib Baġdâdi (d. A.H. 622 = A.D. 1222) and other distinguished scholars. In A.H. 609 he came back to Harrân, where he spent his time in

further studies. Before long he established his reputation in learn. ing, and numbers of scholars and traditionists studied under him

Many traditionists transmitted Hadis on his authority. In A.H. 651 he started for Mecca to perform the pilgrimage; and, shortly after his return, died in Harran, A.H. 652 = A.D. 1254, or according to some in A.H. 653 = A.D. 1255.

For the author's life and works, Tabaqat Ibn Rajab, vol. ii, fol. 151; Brock., vol. i, p. 394.

Beginning:—

قال الشيئر الاماء العالم الورع الحافظ ... ابو البوكات عبد السلام بن عبد الله الحمد لله الذي لم يتحد ولدا وم يكن له شريك النم ..

The author, in the preface, says that he collected the Hadig in the present work (omitting the Isnad) from the Musnad of Imam Ahmad bin Hanbal and from the six canonical collections of tradi-

tions. Written in fair Naskh. Dated, Şan'â (in Yaman), A.H. 1112. عمحمد بن صالع بن بوسف: Scribe

No. 329. foll, 266; lines 26; size 12 x 6; 8 x 3\frac{1}{2}.

THE SAME.

Another copy of the preceding work, written in bold Naskb, dated A.H. 1274, beginning and ending like the above. A note on the margin of fol. 566 says that the MS, came into

the possession of one 'Abdalaziz in Mecca, A.H. 1292.

foll. 377; lines 32; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$. نيان الاوطار

NAIL AL AUTÂR.

No. 330.

A well-known and useful commentary on the preceding work in four volumes, by Muḥammad bin 'Ali bin Muḥammad Aeh Shawkânî

a famous traditionist and scholar of معبد بن علي بن معبد الشركاني Şan'â (in Yaman), who was born in A.H. 1177 = A.D. 1763. studied various brauches of learning, but was best known as an

authority on tradition, jurisprudence and theology. More than half of his compositions, which exceed 30 in number, are on the abovementioned subjects. He worked as a professor of Hadiş and juris-

prudence, as well as being Chief Justice of Santa. He died in A.H. 1259 = A.D 1834. Sec. for his life, Ithaf p. 409. The author of Ithaf traditionists. VOLUME I Beginning:-احمدك يا من شرح صدورنا النج ،

claims that he was the first to bring MS. copy of Shawkani's Nail al Autâr into India, and to introduce it to Indian scholars and

The present volume ends with the commentary on the chapter القشفد لسجود السفو بعد السلام Written in fair Naskly. Dated, 22nd Muharram, A.H. 1240. A note at the end tells us that, im A.H. 1269, the present MS, was

studied by one 'Ali bin Ahmad under Ahmad bin Muhammad the commentator's son. No. 331.

> foll, 328; lines 32; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$. Vоъими II.

ابواب صلوة الجيماعة Beginning with the commentary on the shapter

volumes is the same Husain bin Ahmad.

باب ما جاء في and ending with the chapter باب وجوبها والحث عليها .الفرع و العتيرة Written in fair Naskh. Dated, A.H. 1240, A note on the title-page, which runs thus: العبد لله استكتبه لنفسه

رالمن شاء من بعدة المُغْتَقَرِ الى رحمة ربه القدين حسين بن احمد بن محمد tells us that one Husain bin Ahmad transcribed the present copy for his own use. As the handwriting of the first and second volumes is identical, we have reason to hold that the scribe of both

> No. 332. foll. 188; lines 38; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

VOLUME III.

ما جاء في بنع Beginning with the commentary on the chapter and ending with the رالنجاسة, one of the chapters of كتاب البيرج, and ending with the وhapter العاقلة وعا تحمله.

Written in Nasab. Dated, A.H. 1228.

A note, written by the scribe at the end, gives us to understand

.حسين بن لحمد الرفاعي : Scribe

that in A.H. 1228 he studied the present work from this very copy in the month of Ramadan under the author. This note is verified by

صحيم ذلك كتبة مؤلفه غفر الله له

عبد الله دلال الكتب =

the author, thus :--

A note on the title-page, written by the scribe of the two first volumes, tells us that in A.H. 1244 he purchased the present copy of

the third volume from Husain bin Ahmad ar Rifa'i, the scribe and owner of the same.

صار في ملك الفقير الئ رحمة الله حسين بن احمد التخرازي وفقه الله

ر فتم عليه في شهر جمادي سقه ١٢٣٣ و كان شولة من مائكه بواسطة الفقيه

VOLUME IV.

No. 333.

foll. 217; lines 35; size 12×8 ; $9\frac{1}{2} \times 5$.

ما جاء في رجم Beginning with the commentary on the chapter ذم من a chapter from ركتاب الحدود and ending with the chapter الوالي .the last chapter of the work حلف قبل ان يستحلف

Written in Naskh. Dated, A.H. 1228.

. حسين بن أحمد الرفاعي : Seribe

A note is found on the title-page, stating that the present copy

came into the possession of Husain bin Ahmad al Kharrazi in а.н. 1244. Husain bin Ahmad al Kharrazi, as stated in the note at the end of the second volume, transcribed the first two volumes of the work

for his own use in A.H. 1240; and later on, in A.H. 1244, he purchased the last two volumes (see notes at the end of volumes III and IV). Thus he succeeded in obtaining the complete work.

The entire work was printed in eight volumes in Egypt, A.H. 1297.

No. 334.

foll. 360; lines 34-35; size $12\frac{1}{2} \times 8\frac{1}{2}$; $12 \times 6\frac{1}{2}$.

THE SAME.

Another incomplete copy of the _____, corresponding with the irst volume of the above.

Dated, A.H. 1244.

No. 335.

foll. 145; lines 9; size 7×5 ; $5\frac{1}{6} \times 4$.

الألمام باحاديث الاحكام

AL ILMÂM BI AḤĀDÎŞ AL AḤKÂM.

An old copy of an abridgment by the author of his larger work known as Imâm fi Ahâdîş al Ahkâm, a big work on a collection of Hadîş which are the sources of the ordinance: of jurisprudence, in 20 volumes.

Author: Muhammad bin 'All bin Wahab , now, eommonly known as Ibn Daqiq al 'Id, born in A.H. 625 = A.D. 1228. He was formerly a follower of the Maliki school; but something turned his mind from that school and made him a follower of the Shâfi'i school. In A.H. 695 after serving as a professor of Mâliki

Shafr'i school. In A.H. 695, after serving as a professor of Maliki and Shafr'i jurisprudence in certain institutions in Egypt, he was appointed Qadi of the same place, and continued to serve as Qadi till his death in A.H. 702 = A.D. 1302. He is commonly accepted as an authority by jurists and traditionists.

For the author's life, see Ad Durar al Kaminah, vol. ii, fol. 399:

For the author's life, see Ad Durar al Kâminah, vol. 11, 101, 399; Rafâ al 'Işr, fol. 204; Huffâz, vol. iv, p. 273; Brock., vol. ii, p. 263. Beginning:—

قال الشيئ الامام العالم الحافظ المحدث تقي الدين ابو الفتح محمد بن الشيئ الامام مجد الدين ابى الحسن علي بن وهب بن مطيع القشيري رضى الله علم الشهير بابن دقيق العيد... الحمد لله مغزل

القشيري رضى الله عنه الشهير با بن دقيق العيد... ... الحمد لله منزل الشرائع و الاحكام و مفصل الحلال و الحوام و سميته كتاب الالمام باحاديث الاحكام و شرطي فيه أن لا أورد الاحديث من و ثقه أمام من مزكي رواة الاخبار و كان محيحاً على طريقة أهل الحديث الحفاظ الم

Written in good Naskh, twenty-three years after the author's death, in A.H. 725. .عبد الله البستغفر: Scribe

The work is rare; only copy is noticed in Kupr., p. 250.

A note on the title-page says that the following verses, composed by 'Abdal'azîz bin 'Abdal'azîm al Mâlikî in praise of the author and his works, which were contained in the autograph copy, are also quoted here on the title-page of the present copy :---شوهد على ظهر نسخة من الالمام بخط مؤلفة الاماء الحافظ تقى

الدين ... لعبد العزيز بن عبد العظيم بن عبد الرهاب المالكي .. جـــو زيت بالحـــسفيق من الاســـلام يسأ وأقسم الالتمسام فسني الاحسكام لخصت فيه فوائسه السفسن القسي هسي عمسدة الغنسي للسل امساء نبهت قيسه على التصحيي والعلسه ويستنوت مطيوية من الافيهام جعسلتسة كنفسوا الكسال مسدرس داويست ادواه الخسلاف فمسالها بالقينساس المساء مسح الالمستام

THE SAME.

Another copy of the preceding work, beginning and ending like

No. 336.

foll. 195; lines 19. size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{3} \times 3\frac{1}{2}$.

the above. Fol. I is supplied in a later hand. Written in fair Naskh. Dated, A.H. 861.

Seribe: أبراهيم بن أحمد

No. 337.

foll. 71; lines 25; size $9\frac{1}{2} \times 5\frac{1}{2}$; 8×5 .

المحرر في الحديث

AL MUHARRAR FÎ AL HADÎŞ.

A very rare work on a collection of Hadis without Isnad, dealing with points relating to jurisprindence. The traditions in the present work are collected from the six canonical collections of traditions and from the following works: Musnad of Imam Ahmad

bin Hanbal (d. A.H. 241 = A.D. 855), Kitâb al 'Anwâ' by Ibn Hayyân (d. A.H. 354 = A.D. 965), Mustadrak by Hâkim (d. A.H. 405 = A.D. 1014). The arrangement and divisions of the present work are the

same as in the works on jurisprudence. The author occasionally remarks upon the genuineness of a Hadîş.

Author: Muḥammad bin Aḥmad bin 'Abdalhâdî bin 'Abdalḥamîd

his age, spending the greater portion of his time under the tutorship

of Ibn Taimiyah (d. A.H. 728 = A.D. 1328). The famous historian and traditionist, Dahabi (d. A.H. 740 = A.D. 1340), and some others speak very highly of his merits and his authority. He died in A.H. 744 = A.D. 1344. He lived for 40 years, during which he completed his studies and worked for a few years as professor in

which تنفيح التحقيق in two volumes and الاحكام الكبرئ in eight volumes are specially noted for their usefulness.

For the author's life and works, see Ad Durar al Kâminah,

certain institutions of Damascus. He composed 20 works, among

vol. ii, fol. 214; Tabaqât 1bn Rajab, fol. 269.

Beginning:—

قال الشيئ الامام ابو عبد الله محمد بن لحمد بن عبد البادي بن عبد العادي بن عبد العادي بن يونس بن قدامة المقدسي الحمد لله

ب العالمين و الصلواة و السلام على محمد خاتم النبيئين و على آنه و صحبه الجمعين اما بعد فهذا مختصر يشتمل على جملة من احاديث النبوية في الاحكام الشرعية افتخبته من كتب الائمة المشهورين النبيء

Ibn Hajar, in Ad Durar, says that the present work is an abridgment of Ilmâm (see above Nos. 336-37) with a few alterations and والمحرر في الاحكام) additions, and gives high praise of its usefulness .(اختصرة من الالمام وجودة جدا النج

Neither the work nor the author is mentioned in Brock., or

in any other catalogue. Written in fair Naskh. Dated, A.H. 1310.

No. 338.

foll. 140; lines 14; size $8\frac{1}{2} \times 9\frac{1}{2}$; $6\frac{1}{4} \times 4$

بلوتح الموام BULÛĠ AL MARÂM.

A work on a collection of Hadis which are the sources of ordinatices of jurisprudence. The arrangement and divisions of the work

are the same as in works of jurisprudence. Author: Shihabaddin Ahmad bin 'Ali bin Muhammad bin Hajar

al 'Asqalānî شهاب الدين أحمد بن علي بن محمد بن الحجر العسقلاني al 'Asqalānî 852 = A.D. 1449, === Lib. Cat., vol. v. part i, No. 159).

Beginning :— الحمد لله على نعمائه الظاهرة و الباطقة قديما و حديثا ...

According to the author's statement in the preface, the Hadis in the present work is taken from the six canonical collections of traditions and from Musnad of Ahmad bin Hanbal. For other copies of the work, see Cairo, vol. i, p. 127; A.S.,

1038.

The work was printed in Lucknow, A.H. 1253. The following note - the last fol. says that one Talibaihaqq transmitted the present work from 'Abdalhaqq, = pupil of Shawkanî

(d. A.H. 1250 = A.D. 1834). The chain of Shawkani's sources for the Hadis contained in the present work ends with the author.

قال العبد الضعيف طالب الجق ارويه عن زبدة المحققين واقدرة

المحدثين مولانا عبد الحق المعمدي واهو يرويه عي الأمام الهمام فخرالاسلام

قاضي القضاة فى مدينة صلعاء اليمن القضي محمد الشوكاني و هو يرويه عي شين السيد عبد القادر و هو عي شيخة السيد احمد و هو عي شيخة عبد

العسق**لائ**ي

شيخه الحانظ السخاري واهواعن التحافظ الثقة الممدابن على بن للجور

No. 339.

roll. 258; lines 29; size $11\frac{1}{4} \times 7\frac{1}{4}$; $7\frac{1}{4} \times 5\frac{1}{4}$.

سبل السلام

SUBUL AS SALÂM.

VOLUME I.

\$an'ânî محمد بن اسبعيل بن صلاح الأميرالصلعالي, a famous Amîr of Şan'â (in Yaman), was known for his special merits in tradition, jurisprudence, theology and Arabic literature. He was originally a follower of the Zaidi school; but finding some defects in the Zaidi theology he became a strict follower of the Sunni sect, and studied Hadis under

The commentator, Muhammad bin Isma'il bin Şalâh al Amîr aş

الحمد لله الذي من عليمًا ببلوغ المرام التي *

A commentary on the preceding work in two volumes,

Written in fair Nasta'liq. Dated, A.H. 1246.

العزيز و هو عن شيخه ابراهيم و هو عن شيخه صحمد بن ابراهيم و هو عن

شيخه السيد الطاهر الاهدل وهوعي شيخة عبد الرحمي الديبع وهوعي

well-known Sunnî traditionists, such as Muḥammad bin Ibrâhîm (d. A.H. 1145 = A.D. 1732), Abû'l Hasan (d. A.H. 1139 = A.D. 1727), 'Abdallah bin Salim (d. A.H. 1134 = A.D. 1722), and others. He composed II works on different subjects. He died in A.H. 1182 = A.D.

Beginning:--

1769; see Ithaf, p. 401. The date of composition, as given by the commentator in the قال مؤلفه و كان الفراغ من تسويدة سنة اثينن و كان الفراغ من تسويدة سنة اثينن و

.و ستين و مائة و الفر Written in good Naskh. Dated, A.H. 1226.

No. 340.

folt. 221; lines 29; size $11\frac{1}{4} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

VOLUME II.

The second volume of the preceding work, beginning with the commentary on کتاب البیوج, thus:---

التحمد لله الدي اجل لعدادة ... و بعد فقد اعلى الله و له الحمد بتمام الجزء الاول من شرح بلوغ المرام ... كتاب البيوع اعلم ان التحكمة في مشروعية البيع كما قاله المصدف في فتع الباري النم ...

A note at the end says that the transcription of this volume was completed in A.H. 1227.

A seal at the end, dated A.H. 1306, of 'Abdaliah of Buhar in Bardawan (Bengal) tells us that the MS, belonged to the Buhar Library (now attached to the Imperial Library, Calcutta).

Written in good Naskh.

No. 341.

foll. 93; lines 22: size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

الحاشية على بلوغ المرام

AL ḤĀSHÎYAT U 'ALÂ, BULÛG AL MARÂM.

An autograph copy of a gloss on Ibn Ḥajār's Bulûg al Marâm (see No. 338 above), by 'Aiî bin Sulaimân bin Yaḥyâ bin 'Umar علي بن عمر علي الله scholar of Zabid, in Yaman, composed in

A.H. 1234. The date of the composition of the work gives meason to hold that the author was scholar of the 13th century A.H.

Beginning:—

الحمد لله الذي قسم لاهل التحديث من التغيرات أوفرزاد اما بعد فيقول الفقير الى الله تعالى علي بن سليمان بن يحي بن عمر

*

which was studied by him and by his brother, 'Abdarrahman. He frequently quotes Subul as Salam (Nos. 339-40 above) and other, 'Abdarrahman.

According to the statement of the author, the present gloss is

frequently quotes Subul as Salâm (Nos. 339-40 above) and разме, таге commentary on Bulûg al Marâm.

Written in good Naskh. Dated, д.н. 1234.

No. 342.

foll. 93; lines 9; size $8\frac{1}{4} \times 6$; 6×3 .

AL HABL AL MATÎN.

المعبل المتين

A work consisting of 610 Hadig which are the sources of the

ordinances of jurisprudence, specially those relating to prayer (عبادات) and its ritual according to the Hanafi school. The entire work is

divided into 61 Babs; and each Bab contains ten Hadis.

Author: Muhammad bin Muhammad at Khwaja at Hanati-

تمحيد بن محيد الخراجة الحنفي. The author and the present work are mentioned in Ithaf, p. 71. Though no account of him is given there, yet the fact that the latest of the various authors whom he quotes

yet the fact that the latest of the various authors whom he quotes in the present work is 'Abdalhaqq (d. A.H.·1052 = A.D. 1642) suggests that he was a scholar of the 11th century A.H. The author of Ithaf mentions \blacksquare Urdu commentary \blacksquare the present work by Aulad

mentions Widu commentary the present work by Aulad Husain (d. A.H. 1253 = A.D. 1837).

Beginning:—

قال المفتقر الى الكريم الاعلى و المتوسل بدريعة حبيبه المصطفى محمد بن محمد خواجه الحنفي اما بعد فهذه حدل متين

Written in fair Naskh. Not dated; apparently, 12th century A.H.

من اخبار سيد المرسلين .

No. 343.

foll. 147; lines 16; size $8\frac{1}{8} \times 6\frac{1}{8}$; $6\frac{1}{8} \times 3\frac{1}{8}$.

THE SAME.

Another copy of the same. Written in good Naskin. Not dated; apparently, 13th century a.H.

ميد امير الدين بن سيد حسن علي : Soriba

WORKS ON COLLECTIONS OF HADIS FROM GENERALLY QUOTED RELIABLE WORKS.*

foll. 328; lines 23; size $.1 \times 7$; $7\frac{1}{2} \times 4\frac{1}{2}$.

No. 344.

AL MASÂBÎH.

A valuable copy of a useful and popular work on a collection of

المساييع

Hadis, omitting the Isnad, from the six canonical collections of traditions and from the following three works: (i) Musnad ad Dârimî, (ii) Musnad u Shafi'î, (iii) Muwatta', divided into 24 Kitabs, each Kitâb being subdivided into several Bâbs. According to the author's

plan, the work = arranged comprises Hadîş mainly relating to jurisprudence, theology, Sufism and ethics; also = few relating to other matters. By Abû Muḥammad Ḥasan bin Mas'ûd bin Muḥammad al

Hadis from generally quoted reliable works, and arranging them in chapters in such a manner as to extend their utility. Each chapter consists of a collection of Hadis connected with the subject-matter of the chapter. These com-

positions afford us ample facility in referring to and utilizing the traditions contained in certain reliable works.

commonly ,ابرمعمد حسن بن مسعود بن الفراء البغري Farrâ' al Bagawî * Some of the traditionists directed their attention to collecting the

in several branches of Arabic literature. He was recognized as a specialist in the Qur'anic branches of tradition and jurisprudence; and most of his compositions are on these subjects. Amongst others, the two following well-known scholars and traditionists are repeat-

called Muhi as Sunnah (محى الدنه). The author, the date of whose birth is not fixed by his biographers, is known for his attainments

edly quoted by the author, and specially mentioned by him as teachers under whom he studied for considerable period of time:

I. 'Abdalwâḥid al Malîḥî, spurist and traditionist of the 5th century A.H.

century A.H.

II. Qâdî Husain bin Muhammad (d. A.H. 460 = A.D. 1061).

He died in A.H. 516 = A.D. 1122. For his life and works, see Mir'ât al Janân, fol. 297; Ibn Khallikân, vol. i, p. 145; Tabaqât Isnâwî, fol. 75; Tabâqât Ibn Mulaqqin, fol. 78*; Hâj. Khal., vol. i, p. 272; Brock., vol. i, p. 363.

p. 272; Brock., vol. I, p. 363.

Beginning:—

الحمد لله و سلام على عبادة الذين اصطفى و الصلوة النامة الدائمة على رسوله المجتبى قال الشيخ الامام الاجل محى السنة ناصر الحديث ابو محمد الحسن بن مسعود الفراء البغوي احسن الله عاقبة امرة اما بعد

أبهناه الفاظ صدرت عن صدر الغبوة النع .

The Hadîş of Bukhârî and Muslim are indicated by the word and the traditions collected from other works are denoted by the word.

The work was printed in Bûlâq, A.H. 1294.

For other copies of the work, see Berlin, Nos. 1280-8; Paris, 720; Br. Mus., 1190; Br. Mus. Suppl., 138-9; Loth, 148-50; Jeni, 281; Cairo, vol. i, p. 423. The title of the work is written in bold and beautiful Naskh, the illuminated characters being contained

within golden circle.

Written in good Naskh, thick paper. Dated, monastery of Shaikhûnîyah in Egypt, A.H. 786.

Scribe: معجد بن زين العرب على بن عبد الله.

The copy is of special value for it was transcribed by a scholar,

The copy is of special value, for it was transcribed by a scholar, and was studied by the scribe under a traditionist, and bears marginal notes throughout.

The autograph marginal note, dated A.H. 792, giving explana-

tions of difficult words and passages, the end of which is quoted below, is by Muḥammad bin Zain al 'Arab 'Ali bin 'Abdallah, the

to have composed **gloss on Ma**ṣābîḥ, **copy of which is noticed in** Berlin, No. 1289. The marginal note ends thus:--

scribe of the present work. The father of the acribe is also known

وقع الفراغ من تعليق الحواشي على يداحقر عباد الله جرماً و اكثرهم جهلا محمد بن زين العرب غفر الله لهما ضحوة يوم الاربعاء الثالث من شهر

المحرم سلَّةُ اتَّفَينِ وتسعمانُةُ • Written in fine Naskli; and dated as mentioned above.

It appears from the following autograph sanad, granted by Ibrahim, at the end, dated A.H. 792, that the scribe, while writing the marginal notes on the present copy in A.H. 792, studied the work from this very copy, which is dated a.H. 786, under the said Ibrâhîm bin Yûsuf, commonly called Ibn al 'Addâs, a scholar and

traditionist who died in A.H. 808 = A.D. 1405, m Tâj at Țabaqât, vol. ix. fol. 102s:-الحمد لله الذي حفظ شريعته الرضية لورثة انبيائه رجعلهم على التدبير

في استنباط الاحكام المرضية بفضله ر ألائه ر الصلوة و السلام الاكملان على خاتم الرسول محمد صفوة اصفيائه وعلى آله و أصحابه و احدابه اما بعد فقد قرأ على الشيير الامام العامل جلال الدين محمد ولد الشين الامام العلام

حلال المشكلات و كاشف المعضلات رئيس الدين زين العوب على بن الشيي الصالع المتقى المحقق جالل الدين عبد الله الشبير بزين العرب ادام الله

أقباله وكثرني العلماء آماله جميع كتاب المصابيح في الاحاديث الذبوية

على صلحهما أفضل الصلوة والسلام تأليف الشييم الامام العلامد ناصر السذه علامة الورى ابي محمد الحسن بن مسعود تغمدة الله برضوانه على مسطرة في ارقات المذاكرة قرأة بعص و اتقل و تدبير زاده الله علما و عملا و وفقه

لما يرضيه و بلغه مايؤمله و يرتضيه بمله و كرمه في شهور سلَّم اثَّلين و تسعين

و سبعمائة .

و كتب ابراهيم بن يوسف بن على التعلقي الشهير بابن العداس حامدا و مصليا حسبقا الله و قعم الوكيل ء

foll. 356; lines 21; size $7\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

No. 345.

THE SAME.

Another copy of the preceding work, beginning and ending like the above. The headings throughout written in gold. Marginal notes are not frequent. Written in beautiful Naskh. Dated, A.H. 771.

.همايون الشامر الكاتب : Soribe

No. 346.

foll. 253; lines 33; size $10 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 3$.

THE SAME.

Another copy of the same. Written in good Naskh. Dated,

A.H. 833. Marginal notes written by the scribe are not frequent. ,حسن بن محبد بن عبر الكردي: Scribe

The scribe, in the following note on the title-page, says that

the present work contains a collection of Hadis taken from seven works only, viz.: Bukhâri, Muslim, Turmudî, Abû Dû'ûd, Nasâ'î, Ibn Mâja and Musnad Ad Dârimî.

الماديث كتاب المصابيم لا يتجارز الكتب السبعة التي جمعها هولاء

الاثمة أبو عبد الله محمد بن اسماعيل البخاري أبو الحسن مسلم بن التعجاج القشيري ابو داؤد سليمان بن اشعب السحبستاني ابو عيسي

vol. i. p. 273.

محمد بن عيسي الترمذي ابوعيد التعمن احمد بن نسائي ابو محمد عيد الله بن عبد الرحمن السموقدي الدارمي ابو عبد الله معمد بن يزيد بن

ملجه القزريذي . <u>Shaikh Şadraddîn Abû 'Abdallâh Muḥammad bin Ibrâhîm,</u> however, in his commentary - Masâbîḥ, points out that the present work, besides comprising Hadis taken from the above-mentioned

works, contains Hadig taken from Musnad of Imam Shafi'i and Muwatta' of Imam Malik. This commentator, after each Hadis, notes the name of the work from which it is taken. See Haj. Khal.,

No. 347. THE SAME.

foll. 455; lines 15: size $10 \times 6\frac{1}{3}$; $6\frac{1}{3} \times 4\frac{1}{3}$.

Another copy of the same. Written in good Naskh. Dated, а.н. 881.

جدّل الدين بي عباد الدين : Scribe

foll. 522; lines 27; size $10\frac{1}{2} = 10\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

AL MAFÂTÎH.

لمفاتيح

No. 348.

A commentary on Masâbîh, by Abû Mazharaddîn al Ḥasan bin ابر مظهر الدين الحسن بن معمود بن الحسن Maḥmūd bin Ḥasan az Zaidāni

. الويداني According to Brock., vol. i, p. 364; Berlin, No. 1290; Cairo, vol. i,

p. 427, the commentator is a scholar of the 9th century A.H.; but, in the following passage on fol. 221, the commentator says that he completed the commentary on the portion of 'Ibadat (مبادات) in A.H. 657, which clearly indicates that he was a scholar of the 7th

century A.H. تم شرح عبادات كتاب المصابيم مي التاسع من شهر رمضان سلة سبع

ر خمسین ر ستمانهٔ بتونیق الله الکریم ر صابی الله علی سیدنا محمد ر صحبه

لېمعين پ Beginning:

الحمد لله ملا السموات و الرض اما بعد فقد الع زموة خلاني و ثلة خلصائي أن أشرح لهم كتاب المصابيح تأليف و تصغيف الامام الهمام و ولى الانعام على أهل الأسلام ركن الشريعة معي السلم أبي محمد

الحسين بي مسعود الفراء جرّاة الله من الاسلام و المسلمين خير الجزاء و سميته بكتاب المفاتيح في شرح المصابيح =

For other copies of the work, see Râgib, p. 325; Berlin

No. 1290; Cairo, vol. i, p. 427.

Written in good Naskb. Dated, A.H. 967. Foll. 1-275 are supplied in a later hand; not dated, apparently 11th century A.H.

The commentator, after compiling the present commentary, composed ■ نتجه (appendix) to the commentary, of which the last

folio only is found on fol. 522. A complete copy of the appendix is

noticed in Berlin, No. 1290.

No. 349. foll. 641; lines 17; size 11×71 ; 7×43 .

مشكوة المصابيح MISHKÂT AL MAŞÂBÎH.

A most popular and useful, revised and enlarged, edition of

Bagawî's Masâbîh (Nos. 344-347 above), by Walfaddîn Abû

'Abdallah Muhammad bin 'Abdallah al Khatih at Tabrizî ولى الدين well-known traditionist ۽ اپر عبد الله محمد بن عبد الله الخطيب التبريزي

of the 8th century A.H., who was a pupil of Tîbî (d. A.H. 743 = A.D.1343). The dates of the birth and death of this author me not

fixed by his biographers. The author himself, in the colophon of another composition of his, Al Ikmål (a work on biographical notices of the traditionists mentioned in Mighkât, see Hand-list-

فرغت منَّه يوم الجمعة من عشوين رجب سنة --: No. 2399), which runs thus

اربعين و سبعهائة و أنا أضعف العباد الراجي عفر الله و غفرانه محمد بن عبد الله الخطيب 860 خدمة شيخي و مولائي و سلطان المفسرين امام المحققين شرف الملة ر الدين حجة الله على المسلمين الحسين بن مبد الله بن محمد الطيبي متعهم الله gives 🖿 دبه ثم عرضته اليه كما عرضت المشكرة فاستحسفه كما استحسفها الغ

understand that be completed Ikmål in A.H. 740, and submitted it to his teacher Tibî, who commended it, 🖿 he had commended Mishkât before.

The above fact gives us to believe that the autnor was alive in A.H. 740 = A.D. 1340.

Tibi, in the preface to the commentary composed by him on his pupil's present work, Mishkât, says that Waliaddîn compiled Mishkat at his direction, as appears from the following quotations

from that commentary (No. 354 below):—

82

قد اشترف الاخ في الدين ولى الدين محمد بر عبد الله الخطيب فاتفق وائينا على تكملة المصابيح و تهديبه فما قصر فيما اشرت اليه من جمعه فبدل و سعئ و استفرغ طاقته ومت مذه .

Loth, 158; Paris, 571; Cairo, vol. i, p. 309. It has been repeatedly printed and lithographed. An English translation of the work by

the standard books taught in almost all Sunni Madrasalis up to the present day; and it has been copiously annotated. For various commentaries on the work, see Haj. Khal., vol. i, p. 272; Brock.,

Captain Matthews was published in Calcutt in A.D. 1809-10.

Written in good Naskh. Dated, Mecca, A.H. 968. The name of the scribe is hopelessly obliterated.

اللبوية آخر يوم الجمعة من سلخ رمضان عقد روية الهلال شوال سقة سبع و ثلاثين و سعيمائة ... Mishkat, on account of its usefulness and popularity, is one of

vol. i, p. 364. For other copies of the work, see Berlin, No 1292;

A.D. 995), and Ibn Ruzain (d. A.H. 535 = A.D. 1145) Many additional books and chapters were also included in the present work. The following colophon of the work gives the date of composition as a.H. 737.

التعمد لله فحمدة وانستعيفه وانستغفرة وانعوف بالله من شرور انفسنا و سيئات اعمالنا من يبده الله قلا مضل له و من يضلله قلا هادي له النم ... The present work, besides comprising Hadis from the works noted in Maşâbîh, contains additional Ḥadīş from Sunan of Baihagi (d. A.H. 458 = A.D. 1066), Sunan of Dâraquțni (d. A.H. 355 =

قال مؤلف هذا الكتاب رحمه الله وقع الفراغ من جمع الاحاديث

Beginning:--

No. 350. foll. 395; lines 23; size $9\frac{1}{2} = 7$; $7 \times 4\frac{1}{2}$. THE SAME.

Another copy of the same. Written in ordinary Naskh. Marginal notes are few. Dated. A H. 981. .عبد اللطيف بن علاشيس الدبن : Scribe

No. 351.

fol. 296; lines 18; size 10×7 ; $3\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

A slightly defective copy of the same work, with the same ending = the above, but beginning abruptly thus (which corresponds

to fol. 42 of the preceding copy):— ر أن محمدا رسول الله يقيموا الصلوة و يوتوا الزكوة فاذا فعلوا ذلك

عصموا سني دمائهم و اموالهم النيء

Written in good Naskh. Not dated, apparently 9th century A.H.

.حافظ معنبد بن خوش محبد خليل بن مبارك شاة السهر قلدي : Soribe

The present MS, was presented to the Bankipore Oriental Public Library by Maulavî 'Abdalmajid of Patna in 1914

foll. 369; lines 23; size $11\frac{1}{2} \times 7\frac{1}{3}$; $7\frac{1}{2} \times 4$.

THE SAME.

No. 352.

Another copy of the same. Written in Nasta'liq. Not dated; apparently, 12th century A.H. The date of the transcription is obliterated.

پندر محمد : Scribe

The MS. was presented to the Bankipore Oriental Public Library by Khurshaid Nawwâb, son of Nawwâb Wilâyat 'Ali Khân of Patna. Bears the seals of both the Nawwabs.

No. 353.

foll. 247 | lines 15; size 11×8 ; $7\frac{1}{4} = 4$.

THE SAME.

Another copy of the above work. Written in ordinary Nasta'liq. Dated, A.H. 1243.

Foll. 246-47 bear **autograph** sanad, granted by Maulavî Muḥammad Isḥāq ad Dihlawî (d. д.н. 1262 = д.р. 1846 - Lib. Cat., vol. i, part i, p. 159) to en of his pupils, Maulavî Sayyid Imdåd 'Alî. The sanad thus:—

ARABIO MANUSCRIPIS. الحمد لله رب العالمين و الصلوة و السلام على رسولة محمد و آله

ر صحبه اجمعين أما بعد فيقول العبد الضعيف محمد اسحق أنى قرأت

كتب الاحاديث على الشين عبد العزيز المعدث الدهلوي وحصل لي

منه اللجازة فقال اجازنا لهذه الكتب المذكورة شيخي و استاذي و والدي

الشيئ ولى الله المحدث الدهلوي عن الشيئ عبد الرحيم الدهلوي

...... الشيخ ابو طاهر عن ابيه

الشيم ابراهيم المدني عن الشيخ احمد القشاشي عن الشيخ احمد بن عبد

القدرس الشناري عن السيد عقيف محمد سعيد عن السيد نسيم الدين

ميركب شاة البخاري عن والدة سيد جمال الدين عطاء الله عن عمة سيد

اصيل الدين عبد الله عن الشيخ عبد الرحيم عن الشيخ امام الدين بن مبارك

شاه عن مؤلف الكتاب ولي الدين محمد بن عبد الله الخطيب التبريزي

فقد قرأ علي وسمع من التعاديث المذكورة في الكتب الموقوفة السيد

مولوي امداد علي فعلية أن يشغل بقعليم هذه الكتب =

AL K<u>ÁSHIF 'AN HAQÂ'IQ</u> AS SUNNAH.

A commentary by the author's teacher, Husain, on Walfaddin's Mishkât (Nos. 349-353 above), contains critical notes, dealing with the philology of words, and gives explanations of difficult passages.

Suyûtî in Bugyah and Amîn in Tâj at Tabaqât call the commentator Hasan. Brock., vol. i, p. 364, calls him Husain, and again in vol. i, p. 363, Hasan; while Ibn Hajar in Ad Durar, vol. i, fel. 387,

vol. i, p. 363, Hasan; while Ibn Hajar in Ad Durar, vol. i, fcl. 387, also calls him Husain. Waliaddin, in the colophon of Ikmâl (see No. 349 above), spells his teacher's name Husain; and the present

list, No. 273), refers to him as Ḥusain bin Muḥammad bin 'Abdallân aṭ Ṭîbî محين بن محمد بن عبد الله الطيبي. (Brock, reads Ṭayyibî, while Suyûṭî reads Ṭîbî.)

Tibî was a scholar and author of fame, reckoned as a specialist

commentator, in the colophon of his gloss on Kashshâf (see Hand-

in the Qur'anic branches, philology and tradition. Ibn Hajar in Ad Durar speaks of him as an Imam in these subjects. He was rich man, and spent a large portion of his wealth on the maintenance of scholars and students, and was always surrounded by them. His lectures on the above subjects were attended by a large purple of

scholars and students, and was always surrounded by them. His lectures on the above subjects were attended by marge number of scholars. He devoted the latter portion of his life to teaching the Qur'an and Bukhari. He died in A.H. 743 = A.D. 1343.

The entire commentary is in two volumes.

VOLUME 1.
Beginning:—

الحمد لله مشيد اركان الدين الحنيف بقراعد آيات كتابه المبين ...

After a Muqaddimah, dealing with explanations of the terms used in the science of Hadis, the commentary begins on fol. 16,

used in the science of Hadis, the commentary begins on fol. 16, thus:—

القول في شرح خطبة الكتاب قولة الحمد هو الثناء على الجميل الختيارى .

For other copies of the work, see Berlin, No. 1293; Paris, 751/2; Br. Mus., 1996; Loth, 157; Râgib, 221; Jeni, 245. Written in good Nastailiq; fol. 1 is written in Naskh. Dated, A.H. 950.

fol. 344; lines 29; size $11\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} = 5\frac{1}{2}$.

No. 355.

VOLUME II. A continuation of the preceding volume, beginning with كتاب البيوع قال الازهري يقول العرب بعت بمعني ماكنت ملكنه النخ:

Both the volumes are written in the same hand, with the exception of foll. 90-101 of this volume, which are supplied in a later hand.

No. 356.

foll. 369; lines 25; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

حاشية المشكوة T AL W

HÂSHÎYAT AL MISHKÂŢ. A rare theological and philological gloss on Mishkât, by 'Alî bin

Muhammad bin 'Alî على بن محمد بن علي, commonly called As Sayyid Ash Sharif, a weli-known Arabic and Persian scholar, whose reputation stands high in philology, theology and logic. Most of his

compositions are on the subjects mentioned above. He was born in Tâju (a village in Astrabâd), where he was brought up and studied for some time. In the beginning of A.H. 766 he started for

Harât, where he presented himself before Quthaddîn (d. A.H. 766 = A.D. 1366), the well-known professor of logic, and tried to study Sharh al Mațâlii (a composition of Quțbaddin on logic) under him.

Sharn at Matair (a composition of Quibaddin on logic) under him. But Quibaddin, on account of his old age (120 years), did not comply with Sayyid Sharif's request, and directed him to see his pupil. Muharak Shah. In professor of logic in Fount. However, he

pupil, Mubârak Shâh, professor of logic in Egypt. However, he spent a few years in Harât, studying under some other persons. Later on, he proceeded to Kirmân, with the hope of seeing Jamâladdîn Aqsarâ'î, the well-known scholar and author of Sharh al 'Îdâh (see

Hand-list, No. 1651), but Aqsarâ'î died in A.H. 770 before the author's arrival in Kirmân. This sad event was a serious check to his higher studies; but fortunately he met with Shamsaddîn Muḥammad al Fanârî (d. A.H. 834 = A.D. 1334), a student in Kirmân, who encouraged him to go to Egypt. Together they left for Egypt, where they

studied jurisprudence under Akmaladdîn Muḥammad bin Maḥmûd (d. A.H. 786 = A.D. 1386). Shortly afterwards, Sayyid Sharîf studied Qutbaddîn's two works, Sharh al Matâli' and Sharh ash Shamsîyah, and the Sharh al Mawâqif of Qâdî Adud (d. A.H. 756 = A.D. 1356)

where he studied certain works science.

In A.H. 779 he gained access to Shâh Shûjâ' (A.H. 795-786 = A.D. 1359-1386), then encamped in Qaşrizard, who took him to Shîrâz,

under Mubarak Shah. In A.H. 776 he left Egypt for Constantinople,

and appointed him professor of Dar ash Shifa. There he served for ten years continuously. In A.H. 789, when Timur captured Shiraz, he appointed Sayyid as professor in the Samarqand Madrasah.

There was a favourite scholar of Timur's in Samarquad, called Sa'daddin at Taftazani, who see famed for his great learning. Sayyid, noticing the favour shown by the Court to Sa'd, tried to get

took place. It so happened that come a grand Majlis was convened a point relat, اجتماع استعارة تبعيه و تمثيله a point relat ing to rhetoric, which was we of points of dispute between the two scholars; and Na'imaddin, with the consent of both parties, was appointed arbiter. The Majlis was attended by a large number of

more frequent access to the king. Naturally, jealousy and rivalry arose between the two scholars; and frequent academical disputes

scholars, chiefs and nobles. After - long debate on the subject, Na'îmaddîn gave his judgment in favour of Sayyid. It is said that this decision was m great blow to Sa'd, from which he never recovered, dying shortly afterwards in A.H. 791 = A.D. 1391. Sayyid gained great fame, and was received with much regard and honour by the king. Tîmûr, in his Tuzuk, p. 52, mentions the author as مير سيده شدريف كه از فحدول : one of the best scholars of his time thus and quotes a letter of Sayyid, containing a declaration ; علماء زمانه بود made by him and supported by other 'Ulama' for giving him (Tîmûr) the title of مجسده قسري ثامن (the reformer of Islâm in the

8th century A.H.). After Timur's death in A.H. 807, Sayyid again proceeded to Shîrâz, where he died in A.H. S16 = A D. 1413, leaving behind him more than 50 Arabic and Persian works on different subjects. For the author's life and works, see Eugya fol. 2820; Al Qabs al Ḥawî, fol. 151; Ṭabagat al Aḥnaf, fol. 378; Taj at Ṭabagat, part ix,

fol. 109; Hadâ'iq al Hanafîyah, p. 310; Berlin, No. 185; Brock., Beginning :--

vol. ii, p. 216.

ر عليك اعتمادي ياكريم قوله العصدالله مطلق يقفاول حمد الله و ففسه و ارفع حمد من أرفع حامد و أعرفهم بالمحمود ألتح • Only one copy of the work is mentioned in Cairo, vol. i, p. 332.

Written in good Naskh. Not dated, apparently the 11th century A.H. شيغ معمود ولد شيغ جمال ساكن اثَّاوة : Scribe

No. 357.

foll. 256; lines 47; size $13\frac{1}{2} \times 8\frac{1}{4}$; $10 \times 6\frac{1}{2}$.

مرقاة المفاتيح

MIRQÂT AL MAFÂTÎH.

A very popular and extensive commentary on Mishkat, by 'Ali al Hanafî على بن سلطان محمد القاري الحنفي), who died in A.H. 1014 = A.D. 1605 (see Lib. Cat., vol. v part i, No. 237). The entire work is in four volumes.

VOLUME I.

سلطان محمد القاري المروي الني

Beginning:-

الحمد لله الذي فتح قلوب العلماء بمفاتيح الايمان و شرح صدور العرفاء

بمصابيع الانقال اما بعد فيقول افقر عباد الله الغلى على بن

'Alî Qârî, in the preface, says that he studied the text in Mecca under Shaikh 'Alî Muttaqî (d. A.H. 975 = A.D. 1664) and some others, and that he noticed that almost all the commentators on Mishkat

were scholars of the Shaff's school, and that no Hanasi scholar up to date had come forward to write a commentary on it. Hence 'Ali Qârî was the first Ḥanafī to write a commentary on this work. The present volume ends with the commentary on كتاب السهام الله

Written in good Naskh. Not dated, apparently 12th century

.استاعبل افلدی Scribe:

No. 358. foll. 383; lines 29; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

VOLUME II.

A continuation of the preceding, beginning thus: الهالك

. كتاب الجياد and ending with و هو البتعالى عن صفات الخلق Written in good Naskh. Dated, A.H. 1145. .حافظ مصطفئ بن الحاج محبد : Scribe

No. 359.

foll. 456; lines 29, size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

VOLUME III.

A continuation of the above volume, beginning with the com-حفظ اللسان عن الغيبة and ending with the chapter كقاب الجهاد . و الشتم

Written in good Naskh. Not dated, apparently 12th century

A.H.

No. 360.

foll. 431; lines 28; size $12\frac{1}{2} \times 8$; $9\frac{1}{2} \times 5$.

VOLUME IV.

باب الوعد الوعد يستعمل: A continuation of the above, beginning thus and ending with a commentary on في الخير و الشريقال و عداله خيرا الغ the last chapter.

Foll. 1-323, written in Nasta'liq; foll. 323-431 in Naskb. Dated, A.H. 1148.

.درویش محمد بن الحاج : Scribe

The entire work was printed in Cairo, in A.H. 1300, in five volumes.

No. 361.

foll. 592; lines 23; size $10 \times 6\frac{1}{2}$; $\blacksquare = 4\frac{1}{2}$.

لمعانت التنقيح LAMA'ÂT AT TANQÎḤ.

A very rare, useful and valuable commentary on Mishkât, in two مبد العن volumes, by 'Abdalḥaqq bin Saitaddin bin Sa'd Ad Diḥlawî مبد a well-known Indian, Arabic and ربن سيف الدين بن سعد الدهلسوي Persian scholar, historian, traditionist and Sufi, who composed number of works in the Arabic and Persian languages on different

subjects. He died in A.H. 1052 = A.D. 1642, - Sabhat al Marjan, fol. 120a; Rieu, Persian Catalogue, vol. i, p. 14; Lib. Cat., vol. vì,

No. 490.

VOLUME 1.

Beginning:—

سبحانك الأعلم لفا الاصاعلمتفا انك انت العزيز الحكيم رب اتمم

لفًا فورنا و أغفرلنا النج • It is stated in the preface that the author studied Mishkat and

the six canonical collections of traditions under Shaikh 'Abdal Wahhâb (d. A.H. 1001 = A.D. 1592), and received the sanad for narrat-

ing Hadis from the above mentioned Shaikh. The commentator gives we to understand that when he had nearly finished the first half of

his Persian commentary on Mishkat, it occurred to him to undertake an Arabic commentary on the same. Hence he began to write

an Arabic commentary on the 17th of Dû al Hijjah, 1019, and completed it in Delhi on the 24th Rajab, A.H. 1025. A period of five years and some months clapsed between the commencement and completion of the present commentary, regarding which period 'Abdalhaqq, in the following colophon, explains that for more than

two years he was obliged to give up the work entirely, and that in the remaining period he composed the following works, in addition

to the present commentary :-I. More than half of the Persian commentary.

 A commentary on Futûh al Ĝaib. A few treatises on different subjects.

The colophon runs thus:-

قال المؤلف الفقير الى الله القوي الحي البهبِي عبد الحق بن سيف الدين الدهلري البخاري القادري الحنفى رحميم الله على اسلانه

و بارك الله في اخلاقه تم تسويد هذا الشرح يوم الاربعاء الوابع و العشرون من شهر ربيع الأول سنة الف و خمس و عشرين من هجرة سيد المرسلين

و خاتم النبئين صلى الله عليه وعلى آله و اصحابه و اتباعه اجمعين و كان ابتداءة في الثالث عشر من ذي العجه سنة الف و تسعة عشر و وقع

مشاغل في البين يبلغ مجموعه الثر من سفتين را قد انضم معم في 🚞 المدة من الشرح الفارسي على اكثر من نصف المشكوة و شرح فقوح

الغهب في جزرٍ كثير كبيرٍ و رسائل اخر ما يشتمل سفة كاملة و قد ختم ني الخانقاء القادرية بلدة دهلي ■

Written in good Naskh.

No. 662.

fell. 520; lines 23; size $10 \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$

VOLUME II.

and ending with the commentary on the last Hadiş of Mishkat. No other copy of the present Arabic commentary is known to us; but it is mentioned, together with meopy of the Persian commentary by the same author, in Br. Mus. Suppl., No. 141. The latter commentary by

A continuation of the above work, beginning with كتاب البيوع,

tary was printed in Calcutta, A.H. 1251-9.

Both the volumes are written in the same hand. Not dated, apparently 12th century A.H.

No. 363.

foll. 485; lines 25; size $10 \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

نجوم الشكوة

NUJÛM AL MISHKÂT. A commentary on Mishkât, dealing with the explanation of

difficult words and passages, and of points relating to theology and

jurisprudence. The commentator's name does not appear anywhere in the text; but the following note on the title-page: نبعوم
نبعوم (it is Nujum al Mighkât by Şiddiq bin Sharif), and note at the end, which runs thus: تم الكتاب المسمئ بنجوم (the end of Nujum al Mighkât by Muḥammad Ṣiddiq bin Sharif) tell us that the present com-

mentary is by Muḥammad Ṣiddiq.

A copy of the work, with the author's name therein, is noticed in the Rampore Library (see printed list, p. 121); but the date of the author's death is left blank in the printed list.

author's death is left blank-in the printed list.

The fact that Muḥammad Ṣiddiq, in the colophon of another o his compositions, Sharh az Zawājir (see Hand-list, No. 2637,2), says that he completed the same in A.H. 1032 (قال المؤلف تم في لبلة الثلثاء) gives us reason to

Beginning:—

الحمد لله الدين هدانا لبدا ما كنا لنبتدي به لرلا ان هدانا الله و نشيد أن لا الله الا الله تكفر الاثام و النجرام فأردت أن اشرح

believe that he was a scholar of the 11th century A.A.

92

Written in Naskh. Not dated, apparently 11th century A.H. Foll. 478-485 are supplied in a later hand; not dated, apparently 12th century A.H. No. 364.

foli. 245; lines 9; size $10 \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

غريب الفاظم و ابين خفياته و اسواره ر اظمر احكامه و حكمه و اطلع على ما

ولتعنه الاقدام و ما اضلت به الاقوام و ما تمسكت به المعتدعة على ابطال

الشريعة و ما تشبك به الاباغية لبدم الدين الحققية و سميته نجوم

المشكولات

مذارج الاخيار MADÂRIJ AL AKHBÂR.

An incomplete copy of Madarij al Akhbar, work on the lines of Masabih (No. 344 above) with a slight difference noted below, containing a collection of Hadis taken from the six canonical collections of traditions and a few other works, omitting the Isnad and adding

after each Hadis the abbreviated name of the work from which the

tradition is taken. The addition of a reference, after # Hadiş, is the point of difference in the arrangement of Masabili and the present work. The work is divided into 25 Kitabs, and sub-divided into

various Bâbs; and some of the Bâbs and divided into Faşls. Author: Shaikh Mubarak bin Arzanî ar Ruhtakî al Banarasî ındian scholar of the 13th 📺 مينج مبارك بن ارزاني الرمتكي البذارسي

century A.H. The first three Kitabs and a portion of the 4th Kitab are

wanting. The work begins abruptly with the 14th chapter of the 4th Kitâb, thus :--

منها علامة النخاء واحدة و الميم ولحدة و القاف واحدة - م - من صلى

علميٌّ واحدة صلى الله عليه عشوا النبر = There are six lines only of the 14th chapter, after which the 15th

chapter of the 4th Kitâh opens thus: الباب الخامس عشر في التشهد.

The work ends with # Hadîş of the 27th chapter of the 25th

--: thus (كتاب الفتى), thus --

م الباء ابو هويرة من اشد امتي لي حباً ناس يكونون بعدي يود

Written in Naskh. Dated, Jawanpore, A.H. 1252.

. معمد طالع القادري نسباً و الفلواروي البماري وطلاً : Scribe The scribe in the following note, dated A.H. 1252, tells us that the work, before its arrangement, was called Mashariq al Anwar,

but after being arranged it was named Madarij a! Akhbur:

البذارسي قدس الله اسرارة اليم و ختمت سفة ١٢٥٢ ..

الله عليه وسلم المسمئ بمدارج الاخبار وكان اسمه قبل الترتيب مشارق

الانوار و الفها شيخ السلام و المسلمين شيخ مبارك بن ارزاني الرهتكي

قد تمت هذه النسطة الشريفة من احاديث النبي المصطفئ صلى

احدهم لو رأني باهلة و مالة =

On fol. 19 the 5th Kitab begins thus:--الكتاب النامس في الجِفائز و هو مشتمل على ثمانية ابواب .

TRADITION.

COLLECTION OF HADÎŞ FROM CERTAIN RELIABLE WORKS APRANGED IN A SPECIAL ORDER.*

No. 365. foll. 499; lines 9; size 11×9 ; $7 \times 4 \%$.

مشارق الانوار

MASHÂRIQ AL ANWÂR.†

A work containing a collection of 2,246 genuine Hadig taken from

the author's two works, Mişbah ad Dujâ and Ash Shams al Munîr,

and from Ash Shihab by Quda'î (d. a.u. 454 = a.u. 1064), and from

An Najm by Iqlisî (d. A.H. 550 = A.D. 1155). Each tradition is accompanied by a reference to Bukhārî and Muslim; and the work is

divided into 12 Babs, sub-divided into various Fasls. Each Fasl comprises a group of traditions beginning with word belonging

to one of the 100 grammatical regents (مالة عامل). Thus the whole work consists of the 100 grammatical regents and the Hadis beginning with them. Dr. Rieu, in Br. Mus. Suppl., No. 145, paying no

attention to the arrangement of the present work, remarks that the work is arranged in alphabetical order. Dr. Hidayot Husain, basing his opinion entirely on Dr. Rieu's remarks, holds that the work is arranged in alphebetical order. See Bûhâr Lib. Cat., vol. ii, p. 30,

recently published. Author: Hasan bin Muhammad bin Hasan bin Haider bin 'Ali

حسن بن معمد بن حسن بن حيدر بن bin Ismā'il al Ḥanafi al 'Umarî (رضى الدين) commonly called Radiaddin على بن اسمعيل العنفي العمري), He was born in Labore (India), A.H. 577 = A D. 1181. In his childhood he was taken away by his father to Gazna, where he completed

^{*} According to this arrangement, which seems to have been observed by very few authors, all Hadis beginning with a word belonging to one of the 100 grammatical regents are grouped under each regent, thus affording facility to a scholar in finding the Hadis and identifying it from the first word of the Hadîş.

[†] Though the present work is a collection of Hadiş from the four works referred to in Mashariq. yet, as a matter of fact, it is indirectly a collection of 2,246 Hadis from Bukhari and Muslim.

in establishing his reputation as a specialist in tradition and philoJogy. In A.H. 615 he came to Bagdad, where he spent his time as a teacher and author. During his stay in Bagdad, for about 1½ years,

his studies under his father and other persons. He soon succeeded

he obtained access to the Caliph Nasir-billah (A.H. 575-622 = A.D.1179-1220), and became a favourite scholar of his court. In A.H. 617 the Caliph favoured him with the appointment of Caliph's consul

in India, where he served for about 17 years. The author, while holding that responsible post, devoted - portion of his time to literary work and gained a good reputation in India as an author and as consul. In A.H. 634 he returned to Bagdad, where he permanently settled, and devoted the rest of his life to literary work

and to delivering lectures on different branches of literature. He had a great desire to be buried in Mecca, and even expressed this desire in the preface of the present work, thus: اهاته بها حميدا فاقبرة ثم A few hours prior to his death in Bagdad, he اذا شاء انشرة الز haked his son to bury him in Mecca. After his death, in A.H. 650 = A.D. 1225, his dead body was taken away to Mecca as desired by him,

and there he was buried. He left more than 25 works, nine of which are noticed in Brock., vol. i, p. 369. For the author's life, see Al Jawahir al Mudiyah, fol. 286; Bugya by Suyûţî, foll. 179; Tabaqât by 'Alî Qârî, fol. 1166; Subhat al

Marjan, fol. 64b; Brock., vol. i, p. 360. Beginning:-الحمد لله محى الرمم و مجرى القلم النم ،

The following abbreviations are used: ¿ for Bukhârî, , for Muslim, 5 for both of them. The first Fasl of the first Bab, which consists of a group of traditions beginning with the word Man (من), begins thus:-

من آمن بالله و رسولة و اقلم الصلوة و صام رمضان كان حقا على الله ال بدخله الجنة هلجر في سبيل الله ارجلس في ارضه التي ولد فيهلق ،

For other copies of the work, see Br. Mrs. Suppl., No. 145;

Paris, 737; Alger, 476; Jeni, 280-4; Cairo, vol. i, p. 420; Berlin, No. 1322. The work, with 🚃 Urdu translation, was lithographed in Lucknow, in A.H. 1319.

Written in good Naskh. Not dated, apparently 8th century A.H.

No. 366.

fold 369; lines 25; size 10×6 ; $7 \times 3\frac{1}{2}$ تحفة الابوار

TUḤFAT AL ABRAR. A commentary on the preceding work, giving grammatical

explanations of the difficult words and passages, with explanations of those Hadis contained in the work which relate to points of theology and jurisprudence, by Akmaladdîn Muḥammad bin Muḥammad bin , ■ well اكمِل الدين محمد بن محمد بن محمود البابرثي Maḥmūd al Bābarti known Hanafi scholar, author of a large number of works. He was

Bâbarta (a town near Baġdâd), A.H. 710 = A.D. 1310; and completed his studies in A.H. 740. At the end of A.H. 740 he was appointed professor in the monastery of Shaikhûnîyah in Egypt, where he per-

specially known in jurisprudence and in philology. He was born in

manently settled. He enjoyed a great reputation, as an author and m a professor, till his death in A.H. 780 = A.D. 1380; and left behind him slarge number of pupils and compositions. For his life and works, see Ad Durar al Kâminah, vol. ii, fol. 350; Ḥusn al

Muhadarah, Hand-list No. 2321, fol. 317; Brock., vol. ii, p 80.

The present commentary is in two volumes.

Volume I.

Beginning abruptly thus:-لها و على أغراف المجد في محل الحال أي مستعلياً على أغراف

المجد كذا قيل و يجوز أنَّ على أعراف في محل القصب بمفعوليته الغ •

The present volume is an incomplete copy, wanting - few folios at the beginning. Hence neither the commentator's name nor the title of the commentary is traceable from the work itself. Haj.

Khal., vol. ii, p. 268, mentions commentary by the same author on Mashariq, under the title of Tuḥfat al Abrar. The commentator,

fol. 64, refers to another composition, At Taqrir, m his own, thus: and At ; وقد ذكرنا معنّاه و احترزاته في التقرير شرح اصول فخر الاسلام Taqrir is admittedly one of the compositions of Akmaladdin. The

above facts give us reason to hold that the present commentary (Tuḥfat al Abrâr) is by Akmaladdîn. For other copies of the work, Br. Mus., 1575; Cairo, vol. i, p. 335.

No. 367. foll. 362; lines 25; size 11 = 9; $7 \times 4\frac{1}{2}$.

VOLUME II.

tion of the seconding of

Continuation of the preceding volume, ending with the commentary on the last Hadiş of the 5th Bâb.

The present volume is also incomplete, wanting the comments on the last thrup Râba of Machâria

on the last three Babs of Mashariq.

Both the volumes are written in Naskh. Not dated; but a note at the end, dated A.H. 1177, mentioning that the MSS. (vols. i and ii)

at the end, dated A.H. 1177, mentioning that the MSS. (vols. 1 and 11) were in the possession of one Aminaddin Muhammad, indicates that the MSS, were written in or before that date.

foll. 136; lines 29; size 11½ × 7½; 8½ × 4⅓. مبارق الازهار

MABÂRIQ AL AZHÂR.

No. 368.

Another commentary on Mashariq, by 'Abdallatif bin 'Abdal-'azîz مبد اللطيف بن عبد العزيز, commonly called Ibn al Malik (ابن الملک), a scholar and traditionist of the 9th century A.H., the dates of whose

birth and death are not fixed by his biographers.

Beginning:—

التصمد للله على هدية الهداية و الاسلام و عطيه الدراية و الاعلام و بعد يقول عبد اللطيف بن عبد العزيز المعروف بابن الملك

ر سميته بمبارق الازهار في شرح مشارق الانوار النج ع Reporter action of the world — Report will be 261. Review

For other copies of the work, Brock., vol. i, p. 361; Berlin, Nos. 1323-24; Wien, 1551; Paris, 758-9.

Written in good Naskh. Dated, A.H. 1061. Scribe: محس بن عبد الغفار.

No. 369.

foll. 427; lines 11; size 10 = 6; 7×3 . بوارق الاقوار

BAWÂRIQ AL ANWÂR.

A very rare abridgment of Mashariq al Anwâr.

. حامد بن محمد بن اسعاق By Hâmid bin Muḥammad bin Tshāq

Both author and work are unknown. The following author's

قد وقع الفوائغ عن بياض كقاب بوارق الانوار colophon, containing the words

the completion of the draft of Bawariq took place in A.H.

1022), indicate that the author was alive in а.н. 1022:— قد وقع الفراغ من بياض كتاب بوارق الانوار من صحاح الاخبار بعون

الله الغفار و رسوله المكتار و اصحابه الاخيار ر آله الابوار سنه ١٠٢٢ .

Beginning:-أن أفضل الكلام و لمقَّه في الابتداء و الاحتتام الحمد الله العلام أما بعد قال التعقير الراجي إلى رحمة الله الخلاق حامد بن محمد بن

اسحاق جعله عامدا في الافاق النم .. The author says in the preface that, finding difficulties in the

arrangement followed in Mashariq, he has arranged the present abridgment according to the division observed in Bukhari and Muslim, indicating however in every case the original division observed in Mashariq (الكتاب الأول في النيات). The division observed in

البخب فيما أوله إنَّ ﴿ إِنَّ اللَّهُ لا يَفْظُرِ الَّي صورِكُم الَّحِ • The entire work is divided into 157 Kitābs, each sub-divided into several Bâbs.

Mashariq is indicated thus:-

Written in good Naskh. Dated, A.H. 1022.

WORKS ON HADÎŞ ON MISCELLANEOUS SUBJECTS.*

No. 370.

foll. 130; lines 24; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 5\frac{1}{2}$.

الادب البقرد

AL ADAB AL MUFRAD.

A very useful work on Hadiş dealing with ethics, describing the 490 principal moral precepts which Muhammadans are directed by the Prophet to observe, divided into 490 Babs.

the Prophet to observe, divided into 490 Babs.

By Muḥammad bin Ismā'il al Bukhāri محبد بن اسبعيل البخاري, (d. а.н. 256 = а.в. 870, see Lib. Cat., vol. v, part i, р. 13).

Beginning:--

باب قول الله تعالى و وصيفا الانسان بوالديه (حساناً حدثفا ابو الوليد قال حدثفا شعبة سألت الفبي صلى الله عليه و سلم لي العمل اغبط الى

الله تعالى قال الصلوة على رقتها قلت ثم اي قال ثم بر الوالدين النج
The work ends with the last chanter, thus:

The work ends with the last chapter, thus:-

لا يكن بغضك تلقا النج م

logy, theosophy or ethics, is left out.

Neither the name of the author nor the title of the work is given anywhere in our copy; but the fact that Muḥammad bin 'Abdarraḥmân - Sakhāwî (d. A.H. 902 = A.D. 1497), in his work Al

Jawahir (see Hand-list, No. 1415), on fol 17, quotes the following Hadiş from Bukharî's Al Adab al Mufrad: وعن ابني سعيد الخصدري رضى البخل الله عنه عن النبي صلى الله عليه و سلم قال خصلتان لا يجتمعان في موصن البخل

which finds place here on fol. و سوء اللدب رواة البخساري في الأدب المفرد

The traditions in these compositions are collected from the different works and sources on each particular point in a separate treatise or work. The object of having the Hadis concerning each point collected in a separate work is to facilitate reference and thus to extend the utility of Hadis. If a collection is made of all the compositions of this nature, it will be hardly possible to say that any point, even a minor one, relating to jurisprudence, theo-

34b, at once gives us reason to believe that the present work is Al Adab al Mufrad by Bukhârî. Again, Bukhârî's Adab al Mufrad, without beginning, is mentioned in Ithaf, p. 7; and the last Ḥadiş of the work quoted in Ithaf is the the last Hadis in this copy Bukhârî collected the Hadîş in the present work from his

own sources. The work is not mentioned in Brock.; but a printed copy of it, dated Agra, A.B. 1306, is noticed in the Rampur Library (see Rampur

printed list, p. 61). Written in good Naskh. Not dated, apparently 11th century A.H.

No. 371.

foll. 180: lines 13; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

عمل اليوم و الليلة 'AMAL AL YAUM WA AL LAILAH.

A rare work on a collection of Hadîş, dealing with prayers (الاعبية) relating to each of 410 acts connected with day and night, divided into 410 chapters.

ابوبكر By Abû Bakr Ahmad bin Muhammad bin Ishaq 🖿 Sunni ابوبكر traditionist and = pupil of Nasâ'î يا محمد بن محمد بن اسحاق السئي (d. A.H. 302 = A.D. 915), the author of the 5th canonical collection of

traditions (see Lib. Cat., vol. v, part i, No. 215). He died in A.H. 369 = A.D. 974; see Ḥuffâṣ, vol. iii, p. 151; Mir'ât al Janân, fol. 122; Brock., vol. i, p. 165. Nasa'î, the author's Shaikh, is also known to have composed a work on the present subject, under the same title;

but the present work is regarded m more valuable and useful than Nasa'i's. The present copy begins with the Isnad, thus:— الشينع الامام العالم بقية السلف طراز الخلف ملحق الاحفاد فخرالدين

أبو الحسن علي بن لحمد بن عبد الواحد بن عبد الرحمن بن اسمعيل بن مقصور السعدى المقدسي قرأة عليه و انا اسمع في سنة تسع و ثمانين و ستمائة قيل له الخ**درك الامام تاج الدين ابو اليمن** ريد بن الحسن الكذدي

قرأة عليه و انت تسمع في سنة اثين و ستمائة فاقربه قال اخبرنا أبو الحسن سعد الخيرين محمدين سهل الانصاري قرأة عليه و أنا أسمع في سلم أربعين الكسار قال اخبرنا الشيخ ابربكر أحمد بن معصد بن استحاق السذي قال رحمه الله بناب حفظ اللسان و اشتغاله بدكر الله \star The above Isnad tells us that 'Ali bin Ahmad (d. A.H. 690 = A.D.)

و خمسمائة قال اخبرفا الشينج الامام شينج الشيوخ ابو معهمد عدد الرحمن بن.

أحمد بن الحسن الدرني قال الخبرنا القاضي ابو نصر محمد بن الحسن

1291), a prominent traditionist of the 9th century A.H. and the author of Mashikhat (No. 332 above), studied the present work in A.H. 689. The Isnâd of 'Alî bin Ahmad for narrating the present work commences from Tâjaddîn al Kindî, one of the former's Shaikha. The chain of the sources of Tâjaddîn eods with the author.

As our copy is dated A.H. 1295, it is necessarily a transcription of the copy bearing the above Isnad. An incomplete copy of the work

is noticed in Berlin, No. 3505. Written in fair Naskly.

No. 372.

كتاب الإسضياء

foll. 26; lines 17; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

KITÂB AL ASKHIYÂ'.

A very rare treatise on Ḥadîa, dealing with the excellence of generosity, by Abû'l Ḥasan 'Alî bin 'Umar ad Dâraquṭnî ابر الحسن أمّا الماء الماء على 10.4 من 10.5 من الماء الم

generosity, by Abu'l Hasan 'All bin 'Umar ad Daraquini ملي بن عمر الدار قطني (d. A.H. 385=995, see No. 301 above).

Beginning:—

—: negiming به التونيق ر الاستعانة حدثنا علي بي سعيد بي الفضل بمصر قال حدثنا عبد الله بن سليمان ناجعفر بن محمد المرزبان ثنّا خلف بن يحي القاضي

نا عيينة بن عبد الواحد عن يحي بن سعيد عن سعيد بن مسيب عن ابي

هويرة رضى الله إن رسول الله صلى الله عليه و سلم قال قال الله عز و جل انفق انفق عليك الايه ...

This treatise is not mentioned in any catalogue.

A note on the title-page says that the MS, was in the possession one Muhammad bin Abî'l Qâsim bin 'Abdalhamêd Ash Shâfi'î

of one Muḥam**mad bin Abî'l Qâsim bin 'Abdal**hamîd A<u>sh Sh</u>âfi'î من كتب الفقير الى الله معهد بن ابي القاسم بن عبد العميد الشائعي. 102ARABIC MANUSCRIPTS.

Written in good Naskh. Not dated, apparently 6th century. 4.H.

No. 373.

foll. 82; lines 27: size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$. مشكل العديث

MUSHKIL AL HADÎŞ.

This old copy of a useful work, designated on the title-page

"Mushkil al Hadîş," contains a collection of traditions being the sources, according to Mu'tazilah and Mushabbihin (see, for a description of the theories of these two sects, Shahrastani, Harbrucker's

translation, vol. i, p. 89), for their theological theory, which assigns bodily attributes to God. Each Hadîş is followed by an explana-

tion supported by the Qur'an, and other Hadis in refutation of the explanation offered by those two sects.

Author: Abû Bakr Muḥammad bin Ḥasan bin Fûrak أبوبكر محمد, an eminent Sunni follower of 'Ash'ari (d. a.h. 324 = بن حسن بن فورک

A.D. 936), and a native of Isfahan. His reputation in theology, jurisprudence and philology stands very high; and he is also known as a traditionist and preacher. He spent his life-time m pro-

fessor of different branches of learning in 'Irâq and Nîshâpûr; subsequently he came to Gazna, where he had many controversies with the scholars of that place. It is said that he defeated them in

these discussions. Unfortunately, on the way to Nighapur, the author died of poison, in A.H. 406 = A.D. 1015. His dead body was brought to Nîshâpûr, where it was buried. Ibn Mulaqqin, in his

Tabqat, fol. 29, on the authority of Ibn Hazm (d. A.H. 456 = A.D. 1064), says that Sultan Mahmud of Gazna, misunderstanding the نبينًا صلى الله عليه و سلم ليس هو رسول الله اليوم author's declaration that

the Prophet is not the messenger of God at present; الكنه كأن رسول الله but he was in the past), put him to death. He left behind him a large number of pupils, and than 100 works on different

subjects. For his life and works, see Mir'at al Janan, fol. 244°; Tabaqât ash Shâfi îyah by Ibn Shuhba, fol. 25°; Brock., vol. i, p. 166.

Beginning:-الحمد لله المتفضل بنعمته المستطول باياديه وتنبه الدي خص من شاء بهدايته من غير حاجةاما بعد فقد وقفت اسعدكم الله بمطلوبكم التي أملاء كتاب يذكر فيه ما اشتبه من الاحاديث المروية

عن رسول الله مما يوهم ظاهرة التشبية و ذكرتم أن أهل البدع

نحو الجهمية ، المعتزلة و الرافضة و الجسمية و من ناصب هذه الفرقة بالعداوة

ص سائر أهل الأهواء الباطلة يقصد دائماً بذقل هده

The title is not given in the body of the work, and no particular

Another work, under the title of Mushkil al Hadis wa Garibuhu,

is noticed in Ragib, No. 180; but the subject of the work noticed in Ragib and the subject of the present work are not the same. Only two copies of the present work are noticed, one in Lied., No. 1734,

and the other in Br. Mus., Suppl., No. 1404, as mentioned above.

No. 374.

foll, 125; lines 26; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 9\frac{1}{2}$.

المنتقى من ررض الشهاب

AL MUNTAQÂ MIN RAUD ASH

SHIHÂB.

the commentator's own work dealing with the special merits of the Prophet, by Ahmad bin Mahmûd bin Mas'ûd al Qûnawî حمد بن Neither the author nor his works are. Neither the author nor his works are mentioned in any catalogue; and the biographical works available do not help us to identify the author, or to fix with certainty the century to which he belongs. The following passages on fol. 125* of the present work, however, tell - that the author was - pupil of Shaikh Abû Sa'îd bin Abî al Khair, a famous Şûfî of the 5th

A commentary 🖿 984 Hadiş mentioned in Raud ash Shihab,

Written in fair Naskh. Dated, A.H. 607.

century A.H.; see Berlin, No. 3568.

title of the work is known; hence a copy is noticed in Lied., No. 1734,

Suppl., No. 1404, as a treatise of Ibn Furak. In the colophon it is ربيان ما أشكل طاهرة من صحيح الحديث مما يوهم التشبية : rlesignated

under the title of التكلم على الاحاديث المشمورة التي ظاهرها التشبية, and

another copy of the work, without any title, is mentioned in Br. Mus,

اللخبار ويرزم بدلك الثلبيس على الضعفاء التوء

The Şûfî Abû Sa'îd bin Abî'l Khair was a contemporary of Abû

الانس بالنخلق غم واقع و الانس باتحق نور ساطع التم =

Alî Ibn Sîna (d. a.B. 428 = a.D. 1037). The above facts lead us to conclude that our author was also - scholar of the 5th century A.H.

كما قال الشيخ ابُو سعيد بن ابي الخيرشيخي و منه بحمة الله عليه

Beginning:-التحمد لله وحدة و صلوته على من لا نبي بعدة و التحمد لله الذي

بقعمته تتم الصلوة و بعد فيقول العبد المفتقر الي رحمة ربه و غفرائه الممد بن محمود بن مسعود القوفوي لما فرغنت من تأليف

روض الشياب في بيان الفيوة و الآداب الشرعية سائفي بعض

اخواني أن أذكر الإلفاظ النبوية و أقلص على معانيها.....و سميته المنتقى

من روض الشباب = Written in fair Naskh. Dated, A.H. 1273. ،احيد بن علي بن معيد البالكي : Scribe

ائس المنقطعين UNS AL MUNQAȚI·ÎN.

No. 375.

foll. 192; lines 15; size $8\frac{1}{2} \times 6\frac{1}{2}$; 7×5 .

A work on a collection of 300 Hadis on ethics, followed by 300

edifying narratives. The Isnad is omitted throughout. The work is divided into two parts, bound in we volume. Author: Al Mu'afa bin Isma'il bin Ḥasan bin al Ḥusain معافع

well-known scholar versed in the بن الحسين بن الحسين الحسين Qur'anic branches and in traditions. He was born in Mausil, A.H.

551 = A.D. 1156, and died in A.H. 630 = A.D. 1233; see Br. Mus., Suppl. No. 112; Brock., vol. i, p. 358.

Beginning:— الحمد لله رب العالمين و الصلوة و السلام على سيدنا محمد و آله لجمعين قال المفتقر الى الله تعالى السمعيل بن حسن بن حسين بن ابي السفان غفر الله له و رحمه استخرت الله في جمع كتاب يشتمل على الله الله عليه وسلم الله على الله عليه وسلم الله عليه وسلم The first part ends on fol. 89°, thus:-

تُم الجوزء الاول من كتاب انس المفقطعين بحمد الله ر عونه يتلوه الجزء الثاني و الحديث الحادي و الخمسون بعد المائة .

The second part begins on fol. 89b, thus:-

الحديث الحادي ر الخمسون بعد المائة قال رسول الله صلى الله عليه

و سلم ما من مسلم اطعم اخالا حدّى يشبعه النم = The work ends with a Khatimah, consisting of the different

names of the Prophet. For other copies of the work, see Goth., 612; Berlin, Nos. 877-6: Br. Mus., Suppl., No. 114; Cairo, vol. i, p. 273; Alger., 815-20;

Escur., 445. Written in good Naskly. Not dated, apparently 7th century AH. Foll. 1-14 are written in a later hand, apparently of the 10th century A.H.

> No. 376. foll, 240; lines 25; size $10\frac{1}{2} = 7$; $8\frac{1}{2} \times 5$.

الترميب و الترهيب AT TARĞÎB WA AT TARHÎB.

A work on a collection of Hadis, dealing with the inducements for doing good and with warnings against committing evil. The entire work is in two volumes. Author: Abû Muḥammad 'Abdal'azîm bin 'Abdalqawî al

, an eminent scholar إبر محمد عبد العظيم بن عبد القرى المذري Mundirî professor, author and traditionist. He was born in Egypt, A.H. 581; and, after completing his early education, left Egypt to continue his higher studies in other places such as Arabia, Damascus and

Alexandria, where he studied under the known scholars of the day, He established reputation for masterly ability in Hadîş as well in jurisprudence. For a short time he delivered lectures in Jami. in the Kâmilîyah Madrasah of Egypt, where he worked for about 20 years and composed several works. Besides the works mentioned in Brock., the following works of the anthor are enumerated in Huffâz :— Mu jam (in two volumes).

 Mukhtasar Sahih Muslim. Mukhtasar u Abî Dâ'ûd.

He died in A.H. 656 = A.D. 12:8. For the author's life, see

Huffâr, vol. iv, p. 228; Mir'at al Janan, fol. 413; Tabaqât Ibn Shuhba, fol. 80; Brock., vol. i, p. 363.

VOLUMB I.

Beginning:

works on Musnad Hadis.

gold-ruled borders.

التحمد لله المعدي و المعيد الغاني الحميد نبي العقو الواسع و العقاب

الشديد الغ 🔳 The author says in the preface that, after composing Mukhtasaru Abî Dâ'ûd and al Khilâfîyat, he undertook the compilation of the

present work. Most of the Hadis quoted in the same are taken from the six canonical collections of traditions, and from some other

For other copies of the work, see Paris, Nos. 740-41; Berlin, Nos. 1328-31; Cairo, vol. i, p. 108. Written in good Naskh. The title of the work, and the name

of the author on the title-page are written on a gilt ground within

The following note at the end says that the present volume was compared in A.H. 856 with a copy of the work transcribed by the famous author, Ibn Hajar (d. A.H. 852 = A.D. 1449). بلغ مقابلة من أوله الى أخرة بأصل شيعتمنا الحافظ ابي الفضل بن

حجر الذبي بخطة في مجالس لخرها يرم اللحد السادس ر العشرين من شهر رجب الفود سفة ست و خمسين و ثمانمائة حسبقا الله و نعم الوكيل =

No. 377.

ioll. 239; lines 15; size $10\frac{1}{3} \times 7$; 8×5 . VOLUME II.

A continuation of the preceding. Written in the same hand.

The present volume has the two following notes at the end. An autograph note, by 'Ali bin Alunad al Qalqashandi

(d A.H. 885 = A.D. 1400), well-known'Shâfi'î scholar and traditionist, who worked as professor of tradition in the Madrasah Şalâhîyah of

Egypt and in some other Madrasahs (see Mu jam Ibn Fahd, fol. 141). He gives us to understand that the present copy was compared with the copy transcribed by Ibn Hajar in A.H. 856. الحمد لله بلغ مقابلة من ارائه الى اخرة على اصل sic بخط شيخنا

شيع الاسلام و الحفاظ aio احمد بن علي بن حجر تغمدة الله برحمة، سنة سنت و خمسین و ثمانمانة الحمد لله اولا و آخرا صلی الله و آله و صحبه و سلم قاله و كتبه الفقير علي بن احمد القلقشندي الشافعي حامدا و مصليا .

This note and the note at the end of the first volume are in the same handwriting, hence we may conclude that the latter is by the same 'Alî bin Ahmad al Qalqashandî. II. Another note, written by Muhammad bin Shaikh 'Ali, tells

me that he studied from the present MS., under his father, in A.H. 1066,

التحمد للله رحدة بلغ العيد الفقير التقير المقر المعترف بالذئب و التقصير محمد بن الشيخ على sic قرأة على والدة المذكور

سفة ست رستين و الف من المجورة التح .

Neither volume is dated; but the statement contained in the note to the first volume, and repeated in the first note to the present volume, gives us reason to hold that both volumes were written in or before A.H. 856.

No. 378. foll, 273; lines 30; size 101 x 7; 8 x 6.

The Same.

Another copy of the same, in two volumes bound together.

The first volume ends on fol. 192 and the second begins on fol. 193 Both volumes begin and end as in the preceding copy.

Written in good Naskh. Dated, л.н. 1143.

.حمين بن أحمد الغفاري : Soriba The scribe, in his two notes, one at the end of the first volume and the other at the end of the second, tells us that the present

copy was transcribed in A.H. 1143 for the use of Muhammad bin Isma'il bir. Şalab, one of the Amîrs of Şan'a' (in Yaman), and "

well-known scholar and author, who died in A.H. 1182 = A.D. 1771 (see No. 339 above). The note at the end of vol. i runs thus:---تم الجزء الاول من الترغيب و الترهيب و كان تمام نسم الجزء

الأول سفة "١١١ استكتبه لفقسه سيدي ... محمد بي اسمعيل بي صلاح الامير بخط افقر العباد حسين بن احمد الغفاري .

The second volume has a similar note at the end.

No. 379.

fol. 243; lines 25; size 101×7 ; 8×5 .

The Same.

work, with the same beginning and ending. Written in good Naskh. Dated, A.H. 835.

Another valuable copy of the first volume of the preceding

This copy has six notes at the end.

A note much mutilated. So far as it is legible at all, it gives

us to understand that the present copy was compared with a copy

of the work corrected by Ibn Hajar (d. A.H. 852 = A.D. 1449) and some others.

II. An autograph note, by Hasan bin 'Alî al Qayvimî, a wellknown scholar of the 9th century A.H., and author of a commentary on the present work (see for a copy of his commentary, Br. Mus,

Suppl., No. 148). He tells us that the present copy was for some time in his possession.

الزاهدي بالمقسم في التاريخ المعين غفر الله له و لكاتبة و جميع المسلمين ع III. One Mustafâ bin Ahmad bin 'Alî înspected the MS., in

ملكة بالطريق الشرعي حسن أن على القيومي sic يومنُذُ بالجامع

م.m. 1107. تشرف بالفظر في هذا الجزء العظيم افقرالعباد الى رحمة ربة مصطفى بن لحمد بن علي الصباغ رابع عشر ذبي قعدة سلم ١١٠٧ ٠

IV. One 'Ubaid az Zawwâdî also inspected the MS., in A.H. 1127.

تشرف بالنظر في هذا الجزء انقر العباد عبيد بن sic الزرادي الإلى المسلم المسلم

V. One Ahmad bin Muhammad al Wahshi went through the MS., in A.B. 1095. النطلع على هدة الكتاب الفقير الراجي الى عفو ربه القدير احمد بن محمد الوحشي المالكي سفة ١٠٩٥ =

VI. One Aḥmad bin Ibrāhīm al Mālikī also went through the MS., in A.H. 1116.
طالع هذا الجزء العبد الفقير الراجي عفر ربه القدير احمد بن ابراهيم المالكي سنة ١١١٩ هـ _____

No. 380.

foli. 40; lines 22; size 9 × 6½; 9 × 4½.
الباعث على انكار البدع و العوادث
AL BÂ'IŞ 'ALÂ INKÂR AL BIDA'I WA

AL ḤAWÂDIŞ.

A collection of Ḥadîş, dealing with the illegality of some newly introduced prayers in Islâm, and especially صارة الرغائب, ■ kind of

prayer which is known to be repeated on the night of the first Friday in the month of Rajab and, according to some, — the night of the 14th Sha'ban, as appears from the following passage in the work: واما صلوة الرغائب فالمشهوريين الناس اليوم انها نصلى بين

و اما صفوة الرغائب فالمشهوريين الناس اليوم انها تصلى بين : in the work و اما صفوة الرغائب فالمشهوريين الناس اليوم انها تصلى بين : had الطرطوشي العشائين ليلة اول جمعة في شهر رجب و قد سبق فيما حكاة الامام ابوبكر الطرطوشي زمان حدوثها و ظهورها و سبق في الحكاية ايضاً ان صلوة ليلة النصف من شعبان

كأنت تسمئ صلوة الرغائب النز ...

Author: Abû Muḥammad 'Abdarraḥmân bin Ismâ'îl bin Ibrâhim أبر معهد عبد الرحمن بن اسباعيل بن ابراهيم, commonly known as Abû Shâma. He was born in Damascus, a H. 599 = a.D. 1302; and after studying in his native place, he left it for other countries where

he studied under known professors. He was a specialist in Qur'anic branches, tradition and jurisprudence. He is also known an historian; and his work, Ar Raudatain ii Akhbar ad Daulatain (see Hand-list, No. 2223), is specially noteworthy as a valuable history

Hand-list, No. 2223), is specially noteworthy as a valuable history of Egypt. He composed many works on the subjects named above. In A.H. 662 he was appointed Principal of Dâr al Hadis Ashrafiyah

In A.H. 662 he was appointed Principal of Dâr al Ḥadis Ashrafiyah in Damascus, where he worked till his death in A.H. 665 = A.D. 1268; see Tabaqât Ibn Mulaqqin, fol. 117; Brock.. vol. i, p. 317.

Beginning:—

التبلكة هادى الورى طرق البدى و زاجرهم عن اسباب التبلكة

ر الردي و صلوته و سلامه على عبادة الذين اصطفى الغ .

The author succeeded in the present work in proving that the Hadis in favour of صلوة الرغائب is false.

The work is rare, not being mentioned in any catalogue.

Written in fair Naskb. Dated, A.H. 1302.

fol). 110; lines 15; size 9 × 5; 6 إ × 3. كتاب في العديث

No. 381.

KITÂB FÎ AL ḤADÎŞ.

A work on Ḥadîş, designated on the title-page Kitâb fî Ḥadîş, dealing with punishments for crimes and sins, and with warnings

against committing the same. By Abû 'Abdallâh Muḥammad bin 'Umar bin Muḥammad al Bagawî البغري. Neither the author ____ the work is to be traced in any

Neither the author the work is to be traced in any catalogue; but that the author belongs to the 7th century A.H. we may conclude from the fact that the seven traditionists are the only intermediate sources between the author and the Prophet, as appears from the following beginning, which runs thus:

appears from the following beginning, which runs thus:

الحمد ننه رب العالمين و العاقبة للمتقين و الصلوة و السلام على سيدنا
محمد و آله و صحبه اجمعين قال حدثنا الشيخ المام الاجل جمال السنة

محمد الرازي قال حذثنا أبر العباس جعفر بن هاري الراسطي قال حدثنا سمعان المهدي قال حدثنا انس بن مالك خال قال رسول الله صلى الله عليه و سلم ان امتى فني سائر الامم كانقمر في الفجوء = The work is divided into the following 11 Babs:--الباب الأول في عقربة ترك الصلرة "33" و Foll. 9 -33" الباب الثاني في عقوبة شرب الخمر 418-43%.

ابو عبد الله محمد بن عمر بن محمد البغوي رضى الله عذا قال الخبرنا

ابو نصر بن احمد بن عبد الملك الخافاني قال قال اخبرنا الشيم الصالم

بن احمد بن احمد العطا ربي الرازي قال حدثقا مر زبان ابو علي قال حدثقا

الباب الرابع في عقربة اللائط 46-46 Foll. 44h IV. الباب الخامس في عقوبة آكل الربا ±50. Foll. 47 −50 V. . الباب السادس في عقوبة الثائحة ±58 ـ FoII. 50 VI. الباب السابع في مقربة مانع الركواة 61 Foll. 58%,

.البلب التالث في عقوبة الزاني 414-41 Foll 41

11.

III.

VII.

الباب الثامن في مقوبة قاتل النفس 300- 100h. 62 VIII. ,الباب التاسع في عقوبة الوالدين 74-76. Foll. 70 IX.

. الباب العاشر في اللهي عن المرامير و المقائي 90- Foll. 75 . الباب الحادي عشر في اهوال يوم القيمة 108−108. Foll. 91 XI. The scribe, Mulla Muḥammad Ibrahîm al Ḥiṣarī, says at the end

that he transcribed the present copy, in A.H. 1149, for the use of Bibî 'A'isha, the daughter of a certain Amîr Ibrâhîm Chalpî :— تمام شد این کتاب بتاریع ۱۱ شبر جمادی الثانی روز چهارشایه سله ١١٢٩ رائمه فقير ملا معمد ابراهيم حصاري غفر الله ذنبه برأى خواندن

عصمت بذاهي مربم مكاني بيبي عائشه بفت اقبال و اجلال بذاه ابراهيم چلېي طال عمرة 🛊 One Ibrâhîm Chalpî, without date or any description, is men-

tioned in Berlin, No. 2441. Fol. 109 contains prayer. Written in fair Naskh. A note at the end of fol. 109, by Bîbî 'A'ısha, says that she was ملت الفقيرة عائشة بنت ابراهيم عفى الله عنها : .the owner of the MS

No. 382.

foll. 25; line 9; size 9×5 : 6×3 .

المنتذب من الشهاب

AL MUNTAKHAB MIN ASH SHÌHÂB.

A work containing 210 genuine Ḥadiş, taken from Shihab, a work on Hadis dealing with ethics by Quda'i (d. A.H. 454 = A.D.

1064).By an anonymous scholar, who says in the preface that he noticed

■ treatise by Dû an Nasabain 'Umar bin Ḥasan (d. A.H. 633 = A.D.

1236), in which that author has dealt with genuine, weak, false and some other classes of Hadig taken from Qudå'i's work. A treatise

dealing with the Hadis of Quda'i, by Dû an Nasabain, is mentioned in Huffaz, vol. iv, p. 213, as having been composed under the

order of Sultan Kamil of Egypt (A.H. 615-635 = A.D. 1218-1238) : و امر (الكامل) أن يعلق شيأ على كتاب الشباب فعلق كتابا تكلم فيه على اسانيدة Our present anonymous author finds that Dû ...

Nasabain omitted 13 genuine Hadis in his treatise; hence the present work contains 210 genuine Hadis, as compared with 197 mentioned by Dû m Nasahain.

Beginning:—

الحمد لله رب العلمين كما حمد ننفسه وصلى الله على خير خلقه محمد رسولة الذي اقاربة الديي واطلع شمسة واسلم تسليمآ اما بعد فقد

استخرت الله سبحانه و تعالئ في جمع هذا الكتاب المنير من كلام سيد المرسلين والذلك عدى لما تأملت كتاب الشباب للقضاعي رحمة الله عليه

نوجدت خط سيدنا الفقيه الامام العارف ذرالنسبين رحمة الله عليه مكتوباً منكتا على كل مايحتوي عليه كتاب الشهاب من الاخبار الصحيحة و الضعيفة

فو النسبين الم * my master, or teacher) 🚃 used (my master)

و الباطلة و الموضوعة و المفكر حسب ما صححه سيدنا العارف

twice by this author in addressing Dû - Nasabain, and are not used for Qudâ'î and other authors quoted in the work, gives us reason to conclude that the anonymous author of the present work was alive in the 7th century A.H., and was ■ pupil of Dû an Nasabain.

Written in fair Naskh. Not dated, apparently 11th century A.R.

No. 383.

foll. 93; lines 21; size 8 × 6; 6 × 4. بديع التذكار فيما ورد في نضل

بديع التذكار فيما ورد في فضل الخيل من الاخبار TTIDKÂR FÎ MÂ

BADÎ' AT TIDKÂR FÎ MÂ WARADA FÎ FADL AL KHAÎLI MIN AL AKHBÂR.

A work on Hadiş without Isnad, dealing with the excellence of horses, with their good and bad points and colours, and with horse-

racing, divided into eight chapters. The last chapter contains the names of the horses which were used by the Prophet and some of his companions.

By Abû Muḥammad 'Abdal Mu'min bin Khalaf bin Abî'l Ḥasan

ابو محمد عبد المؤمن بن خلف بن الى الحسن بن المؤمن بن خلف بن الى الحسن بن المؤمن بن خلف بن الى الحسن بن المواطئ a well-known scholar versed in jurisprudence and philology, and ■ noted traditionist of his age. He was born in Tûn (a town in Dimyât), A.R. 613 = A.D. 1217, where he studied the Qur'ânic

in Dimyst), A.R. 613 = A.D. 1217, where he studied the Qur'anic branches, jurisprudence and philology, and afterwards devoted himself to the study of Hadis. In A.H. 636, in order to perfect himself in the same, he visited Egypt, Bagdad, Arabia and some other places, and attended lectures on Hadis under numerous well-known Shaikhs.

The number of the author's Shaikhs, as stated in Huffâz, exceeds 1300. He was the first professor of Hadîş in the Mansûrîyah Madrasah of Cairo. He also worked as a professor in the Zâhirîyah Madrasah of Egypt. He died in A. H. 705 = 4.0. 1305 : see Tabaqâf

Madrasah of Cairo. He also worked as = professor in the Zâhirîyah Madrasah of Egypt. He died in A.H. 705 = A.D. 1305; see Țabaqât Ibn Shuhba, fol. 112; Isnâwî, fol. 202; Ḥuffâz, vol. iv, p. 268; Brock., vol. ii, p. 73.

-: Beginning...... شرف قال الشيخ الامام العالم، العلامة شرف العمفاظ قدرة العارفين شرف الدين ابو محمد عبد المؤمن بن خلف الدمياطي الحمد لله ال

الذين ابو متحمد عبد المؤمن بن خلف الدمياطي التحمد لله ان هدانا للعلم التحمد لله ان هدانا للعلم اما بعد فقد سنُلت عما ورد في التخيل من التخير الجم ما يستحب من الوافها و ما يكرة من شيأتها كا الشكل و الرجل و ما ردي في اقتفائيها من البركة و الشوم و ما جاء في اسباقها ... *

بر منا رومي في افتقابيها من البرقة و الشوم و منا جاء في اسباقها ... *

For other copies of the work, **Paris**, No. 2816; Bodl., i, p. 384; Lee, No. 139.

Written in fair Naskh. Not dated, apparently 11th century A.H. Foll. 88-93. A treatise with the subject, by Muhammad bin

Wahid, محمد بن رحيد. Beginning:— التحمد للله الذي كرم الانسان على ما خلق في الارض ... و بعد فاني

جمعت في هذه الأوراق من اللخبار الذي وردت في المخيل النع •

Neither the author nor the treatise is mentioned in any

Written in fair Naskh. Not dated, apparently (1th century A.H.

foll. 29; lines 15; size 8½ × 6; 6½ × 4½. مختصر شعب الايمان

No. 384.

MUKHTAŞAR U SHU'AB AL ÎMÂN. An abridgment of Shu ab al Îmân, work of Baihaqî (d.

A.H. 458 = A.D. 1066) on Hadiş dealing with the 77 important Islamic beliefs.

beliefs.

By Abû Ḥafṣ 'Umar bin Nûraddin Abî'l Ḥasan 'Alî bin Aḥmad bin Muḥammad ابر حفض عبر بن تور الدين ابى العسن على بن احبد بن العسن. He was born in A.H. 723=A.D. 1323: and, having lost his

father in his infancy, was brought up by his step-father, 'Îsa, a Mulaqqîn (tutor) of the Qur'ân in Jâmî' Tûlûn of Egypt, With reference to 'Îsâ's post (of Mulaqqin), the author is called Ibn al

Mulaqqîn (the son of Mulaqqîn). His own father, on account of his special merit in grammar, was commonly called Abu'l Hasan an Naḥwî; hence our author is also called Ibo Abî'l Ḥasan Naḥwî.

Nahwî; hence our author is also called Ibo Abî'l Ḥasan Nahwî. The author, in the colophon of an autograph copy of his work, Tuḥfat al Muḥtâj (see Hand-list, No. 819), designates himself by the

latter name, thus:—

كتب مؤلفة الفقير الى حفو الله و غفرانه عمر بن على بن احمد بن محمد الانصاري الشهير بابن ابي الحسن النحوي • He studied in Egypt under Isuāwî (d. a.h. 772 = a.n. 1371) and

He studied in Egypt under Isnāwî (d. A.H. 772 = A.D. 1371) and some other persons. In A.H. 770 he left Egypt for Damascus, where he studied under Muglață'î (d. A.H. 762 = A.D. 1361) and others and became famous for his learning, and was appointed m professor

of Hadis in a Madrasah of Damascus. Shortly after, the fame of

Damaseus to appoint him Qâdî of the place. He is a noted author of his age, having compiled 300 works on different branches of Arabic literature; and he is specially noted by his biographers as standing alone in the century to which he belonged in producing

his masterly knowledge of jurisprudence induced the authorities of

so many useful works. Subkî (d. a.H. 771 = a.D. 1371), who was the greatest authority of his age among scholars, highly appreciated some of his works, which he noticed. His biographers give to understand that he had his valuable library, containing

a large number of books. He died in A.H. 804 = A.D. 1404; see Beginning:-

Tabaqât Ibn Shuhba, fol. 191; Brock., vol. ii, p. 92. الحمد، الله رب العالمين و الصلوة و السلام على سيد المرسلين و بعد فقد تكور السوال من بعض ك**با**ر العلماء في السوال عن عدد شعب الايمان النم *

Written in good Naskly. Not dated, apparently 9th century A.H. No. 385.

foll. 22; lines 20; size $8\frac{1}{2} \times 6$; 6×4 .

The Same. Another copy of the preceding work, beginning and ending like the above. Written in good Naskh. Dated, A.H. 1231.

No. 386.

ا**لبذل** الماعون في فضل الطاعون

AL BADL AL MÂ'ÛN FÎ FADL AŢ TÂ'ÛN. A most valuable and old copy of Al Badl al Mârûn fî Fadl at

foll. 46; lines 25; size $7\frac{1}{4} \times 5\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

Țâ'ûn, work on Ḥadîş dealing with the origin of plague, with a definition of it and remarks regarding the abandoning of places affected by the plague, and regarding the entering into those areas, holding that Muslim victims to the disease were to be deemed martyrs.

By Ahmad bin 'Alî bin Ḥajar al 'Asqalânî العبدة بن علي بن حجر (d. A.H. 852 = A.D. 1449; see Lib. Cat., vol. v, part i, p. 49).

Beginning :—
الحمد الله علي كل حال و تعوف بالله من حال الهل النار و نسأله العقو في الدنيا و الاخرة انه هو العقو الغفار اما بعد نقد تكور سوال

العفو في الدنيا و اللخوة انه هو العفو الغفار اما بعد فقد تكور سوال الاخوان نفع الله بهم في جمع الاحاديث الواردة في الطاعون و شرح غريبه النج *

The author occasionally offers explanations of certain of the Hadis. The work is divided into the following 5 Babs:—

I Foll. 1--4 الباب الأول في مبدأة 4--1. 11. Foll. 5--23 الباب الثاني في تعريفه 23-5. 111. Foll. 24--32 الباب الثالث في بيان كون الطاعون شهادة للمسلمين.

الباب الرابع في حكم الخروج من البلد الذي يقع بها 35-35 الباب الرابع في حكم الخروج من البلد الذي يقع بها 35-35 البها

V. Foll. 36-42 الباب الشامس في مايشرع فعله بعد وقوعه 42-36 The work was composed in A.H. 833.

For other copies of the work, ■ Lied, No. 2034; Br. Mus.

Suppl., No. 1505; Cairo, vol. vi, p. 117; Kupr., No. 255.

The MS. is not dated; but autograph note of the author on fol. 10°, which tells us that the MS. was studied by Burhanaddin (d. A.H. 841 = A.D. 1438) under him (the author), and that during his

etudy of it the MS. was compared with the original (بلغ برهان الدين ابراهيم), gives m reason to hold that the present copy was written in or before A.H. 841.

Written in good Naskh.

Foll. 43-46. A treatise m Hadis, entitled 'Amal al youm

wa al Lailah, dealing with prayers for day and night, by Ibn Hajar 'Asqalani.

Written in fair Naskh, but me different paper from the earlier

Written in fair Naskh, but me different paper from the earlier foll

foll
Beginning .
الحمد لله رسلام على عبادة الدين اصطفى اما بعد فقد انتقيت في

هذا الجزء عشرين حديثًا من صحاح الحاديث و حسانها فيما يقوله المكلف في يومه و ليلته النم » The present treatise was composed in A.H. 848, as appears from

قال جامعة شيخنا شيخ الأملام شهاب الدين احمد بن : the following colophon علي قدتم في صبيحة الحاتي و العشرين من شوال سنة ثبان و اربعين و ثبانبائة Though the scribe does not reveal his name, yet the words

"the compiler, my teacher, said") in the above (" the compiler, my teacher, said") colophon lead us to suppose that the scribe was a pupil of Ibn Hajar, the author.

No. 387.

foll. 23; lines 25; size $6\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2$. المنبهات

AL MUNABBIHÂT.

A collection of Hadis (without Isnad), selected and arranged

according to a peculiar plan described below, for devotional purposes, relating to inducements for doing good and for abstaining from evil. To these are added a few sayings of saints and philosophers mu the

subjects.

شهــاب الدين احــد بن By Shihâbaddin Ahmad bin 'Alî bin Ḥajar على بن حمجر (d. д.н. 852 = д.р. 1449 ; see Lib. Cat., vol. v, part i. p. 94). There is no absolute certainty regarding the authorship of

this work. The preface of the present MS., as well - of MS No. 389 below, and of the India Office MS. No. 186, distinctly mention Ibn Hajar me the author of the work; while the preface of the India Office MS. No. 187, and of our copy No. 388 below, suggest one Şafîaddîn as the author. But the fact that Ibn Hajar also desig-

nates himself Şafiaddîn in the preface of the India Office MS. No. gives us reason (صفى البلة والدين احمد بن على البروف بابن حجر) 186 to conclude that the same Ibn Hajar, mentioned in the preface of the India Office MS. No. 186, is the Safiaddin mentioned in the

preface of our copy No. 388 and India Office No. 187. Thus all the above-noted MSS, agree in designating Ibn Hajar as the author of the work. Brock., vol. ii, p. 67, includes this work in the list of the compositions of Ibn Hajar. Haj. Khal., vol. ii, p. 342, on the other

hand, mentions the author of the work one Ahmad bin Muhammad al Hajarî, without, however, giving the date of his death. The preface of the MS. noticed in the St. Petersburg Catalogue also mentions Ahmad bin Muhammad III Hajari as the author. Since the

contents of all the copies which have been mentioned above we

Beginning:-

مما صنفت الشيخ شباب الملة والدين احمد بن علي بن محمد بن احمد العسقلاني النح العسقلاني النح العسقلاني النح العسقلاني النح العسقلاني النح الله The work is divided into 10 chapters.

The author follows an unusual plan in the arrangement of the

identical, and only the wording of the preface differs, we may suppose that the scribe and not the author himself is responsible for the latter.

الحمد لوليه والصلوة على نبيه وآله وصحبه اجمعين هذه مذبهات

present work.

The first chapter contains Hadis in which attention is directed to two acts at a time, as acts worthy to be done or acts to be absented.

The contains Hadis which direct

to two acts at a time, as acts worthy to be done or acts to be shunned. The second chapter similarly contains Hadîş which direct attention to three acts at a time, and so on, up to the tenth chapter which contains Hadîş directing attention to eleven acts at a time.

For other copies of the work, see India Office, Nos. 186-87; Pet.,

No. 233.

Written on thick Kashmiri paper, in beautiful Shikasht Shafi'a

Âmiz Nasta'lîq, within gold-ruled borders. Dated, Kashmîr, A ■. 1102.

No. 388.

foll. 20; lines 15; size 7½ × 4½; 5 × 3½.

The Same.

Another copy of the same. Written in good Naskh. Dated,

Another copy of the same. With A.H. 1071.

Beginning:—

القضاة احمد بن محمد الابرجي رهانة المنبعات على الاستعداد ليوم الميعاد صنفيا الصغى المعتمد النج = صنفيا الصغى المعتمد النج = The preface of the present copy tells us that there are two

كتاب المنببات من تصنيف الشيع الامام اللجل الصدر الكبير زين

The preface of the present copy tells us that there are two compositions bearing the title of Munabbihât, one by Ahmad bin Muhammad al Abraji, and the other by Şafî (one of the designations of Ibn Hajar).

No. 389.

foll. 47; lines 13; size 15×7 ; 7×6 .

Beginning:—

التحمد للله في كل حين و اوقات و الصلواة على رسوله اشرف التخلق

و البريات هذه منبيات مما صنَّفه الشييم شباب الملة و الحق و الدين الممد

Arabic line.

Another copy of the preceding work.

The Same.

بن على بن احمد العسقلاني التم =

There are occasional marginal notes, consisting of explanations

of Hadis in Urdu; and there is also an Urdu translation of each Written in Naskh. Not dated, apparently 12th century A.H.

foll. 116; lines 26; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$. شرح الصدور في شرح

حال المو**تى فى** القبور SHARH AŞ ŞUDÛR FÎ SHARHI HÂL

AL MAUTÂ FÎ AL QUBÛR. A work on Hadis dealing with death, and with the condition of the dead body in the tomb till the end of this world. The date of

No. 390.

composition is A.H. 884, as mentioned in the preface of MS No. 395 below. By Jalâladdîn 'Abdarraḥmân bin Abî Bakr as Suyûţî جلال الدين عبد الرحس ابي بكر السيوطي (d. a.H. 911 = a.d. 1505). See Lib. Cat.,

vol. v, part i, p. 3. Beginning:-

الحمد الله الذي ايقظ من شاء من سفة الغفلة و رفع من احب لقائلة الى عليكين النو .

The author, in the preface, says that the present work is an

enlargement of At Tadkirah, work of Qurtubî (d. A.H. 672 = A.D. 1273) on the present subject.

For other copies of the work, Berlin, No. 2665; Lied., 2056; Paris, No. 4587; Br. Mus., No. 1615. The work was lithographed in Lahore, 1871. Written in good Naskh. Dated, A.H. 1035.

علال بن على البلالي . Scribe

No. 391.

Not

foll. 139; lines 19; size $10 \pm \times 7$; $7 \times 3 \frac{1}{2}$. The Same.

Another copy or the Written in good Naskh. dated, apparently 11th century A.H.

الفوز العظيم في لقاء الكويم

AL FAUZ AL 'AZÎM FÎ LIQÂ' AL

No. 392.

foll. 155; lines 16; size $9\frac{1}{2} \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4$

KARÎM. An abridgment of the preceding work by the author himself.

Beginning:—

الحمد لله الذي جعل الموت وميلة الى لقائة و الصلواة و السلام

على سيدنا محمد خاتم انبيائه و بعد فلما كان كتاب البرزج المهير سميته تشرخ الصدور بشرح حال الموتى و القبور و كان حجمه كبير بعديث

بقصر همة من اقتصر اردت أن الخض منه تلخيصاً فلخصت منه هذا التأليف الصغيرر سميته الفوز العظيم النم ..

For another copy of the work, ___ Cairo, vol. ii, p. 161. The following colophon of the author gives the date of com-

قال موالقه رحمة الله تعالى آخر الكتاب و لله الحمد فرغت : position = A.H. 882 في المعرم سنة اثنين و ثمانين و ثمانياتة Written in fair Naskh. Not dated, apparently 12th century

H.A

No. 393.

foll. 108; lines 12; size $6\frac{1}{2} \times 3\frac{1}{2}$; 5×3 .

منتخب الاحاديث

MUNTAKHAB AL AḤÂDÎŞ.

Another abridgment of Sharh as Sudur (see Nos. 390-1 above), consisting of the Hadis quoted in that work, omitting the Isnad.

Neither the present abridgment nor its author is to be traced in

any catalogue; but a note on the title-page suggests that the present abridgment is by the author of the original work (Sharh

as Sudur). This suggestion is supported by the following words in

This is an) هذا منتخب الأحاديث التي ذَكرَّتُ في شرح الصدور: the preface

abridgment of the traditions which I have quoted in Sharh as Sudûr.) Beginning:

الحمد لله الذي ابقظ من يشاء من سفة الغفلة وصلى الله على محمد و آله و اصحابه هذا مقلحب الماديث التي ذكرت في

شرح الصدور في بيان حال الموتئ و القبور الم *

Written in beautiful Naskh, within gold-ruled borders. Not dated, apparently 11th century A.H.

> No. 394. foll. 86; lines 11; size $6\frac{1}{2} \times 4$; 5×3 .

The Same.

Another copy of the same. Written in Nastaliq. Dated, A.H. 1257.

. يحيي بن علي : Scribe

No. 395.

foll. 141; lines 31; size $10\frac{1}{2} \times 7$; $8 \times 5\frac{1}{2}$. البدور الساقية

AL BUDÛR AS SÂFIRAH.

A work on Hadîş dealing with the end of the present world. the blast of the last trumpet, the day of resurrection, and detailed descriptions of the next world. Divided into 197 chapters.

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vol. v, part i, p. 3. Beginning:-الحمد لله الذي خلق السموات و الرض و جعل الظلمات و الذور و بعد فهدا ما تقدم الوعد

يب بكر السيرلمي (d. A.H. 911= A.D. 1505). See Lib. Cat.,

By Jalâladdîn 'Abdarraḥmān bin Abî Bakr as Suyûtî جلال الدين

به في خطبة كتاب البرزخ من كتاب شاف و سميته البدور السافرة في امور الأخرة * Suyûţî remarks, in the preface, that his observations on the

compilation of the present work are contained in the preface of another work کتاب البورن, also called Sharh as Sudur, see No. 390 above, which he tells us here was composed in A.H. 884. For other copies of the work, see A.S., No. 1676; India Office,

No. 176; Alger., No. 853; Cairo, vol. ii, p. 146. Written in good Naskh. Dated, A.H. 974. .برکات بن ملی۔ : Soribe

The scribe, in the following note at the end, says that the present copy is a transcription of the copy written by Muhammad

bin 'Alî ad Dâ'ûdî (d. A.H. 945 = A.D. 1538), the author of Tabaqât al Mufassîrîn (see Hand-list, No. 2390) and a pupil of Suyûţî, and that the present copy was compared with the original copy : كُتُبت هَذَة النَّسْطَةُ من خط الشيخ شمش الدبن الدارُّدي العالكي تلبيدُ المرُّلف و قريلت على النسطة

المذكورة بعسب الطأقة ي

No. 396. foll. 163; lines 21; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 6$.

The Same.

Another copy of the same. Written in fair Naskh. Not dated, apparently 11th century A.H. It bears, at the end, a seal of the library of Wâjid 'Alî Shâh, the last Muhammadan King of Oudh.

No. 397.

foll. 102; lines 19; size $9\frac{1}{9} \times 5\frac{1}{2}$; $6\frac{1}{9} \times 4\frac{1}{9}$.

الهنهم السوي في الطب النبوي

AL MANHAJ AS SAWÎ FÎ AŢ ŢIBB AN NABAWÎ.

A work consisting of a collection of Hadis dealing with dis-

eases and their treatment, and medicines. The arrangement and divisions in the present work are the same as in Mûjaz, a medical

work (see Lib. Cat., vol. iv, No. 43).

By Jalâluddîn ' Abdarrahmân bin Abi Bakr as Suyûţî جلال الدين

عبد الرحمن بن ابي بكر السيرطي (d. a.H. 911 \pm a.v. 1505). See Lib. Cat.,

vol. v, part i, p. 3. Beginning:—

A.H.

الحسد حمد الشاكرين و اشهد أن لا الله (لا الله وحدة لا شريك له ...

... و بعد فهذا كتاب جمعت فيه التصاديث الواردة في الطب و رتبته ترتيب الموجز في المقاصد و الإيواب = For other copies of the work, see Berlin, No. 6302; Bodl.,

No. 646; Pet. Rosen. No. 22/43. Written in good Naskh. Not dated, apparently 11th century

No. 398.

أجولا موتين

foll. 22; lines 25; size 5×5 ; $5 \frac{1}{2} \times 3\frac{1}{2}$. مطلع البدرين قيمن يوتي

MATLA' AL BADARAIN FÎ MAN YÛTÂ AJRAHU MARRATAIN.

A treatise on Hadis dealing with persons, with respect to whom the Prophet has declared that they will be rewarded by God twice for each of their good acts. Also enumerates cortain good acts,

the doer of which will earn double rewards in the next world. By Jalâladdîn 'Abdarrahmân bin Abî Bakr 🖿 Suyûtî جلال الدين vol v, part i, p. 3.

According to the author's own statement in the preface, the present work is mentargement of his versified treatise on the same subject. The latter comprised only 10 Hadîs, dealing with 10 meri-

torious acts. Afterwards he noticed some more Hadis on the sub. ject, which are incorporated with the original 10 Hadis in the present work.

Beginning:-

الحمد لله ، سلام على عبادة الذين اصطفى و بعد نقد وقع الكلام فيمن

يوتي لجرة مرتين فجمعت من ذلك عشرة الماديث و نظمتها في ابيات

ثم وقفت على عدة الحربيل فاردت جمع ذلك في هذه الكراءة النم ،

For other copies of the work, see Berlin, Nos. 5587-8; Cairo,

vol. viii, pp. 52, 331, 465. Written in good Naskh The note on the title-page, which says that in A.H. 920 the MS. was in possession of 'Al? bin 'Umar ad Dar'i, suggests that the MS.

was transcribed in or before A.H. 920.

foll. 7; lines 19; size 8×6 ; 5×4 .

كتاب الكشف من مجاوزة هذه الأمة الألف

No. 399.

KITAB AL KASHF 'AN MUJAWAZATI HÂDIHÎ AL UMMAT AL ALF.

A critical treatise on the Hadis ان البنى صلى الله عليه و صلم

the Prophet will never stay in his tomb for one) ■ يبكث في قبرد الف سنَّه thousand years), which misled the people of the author's time into thinking that, on the expiry of the 10th century A.H., the present

world would be sure to end, and that the day of Judgment would come. By Jalâladdîn 'Abdarrahmân bin Abî Bakr 🚃 Suyûtî جلال الدين

vol. v, part i, p. 3. The above-noted Hadis is fully discussed by the autnor,

عبد الرحمن بن ابي بكر السيوطي (d. a.H. 911=a.D. 1505). See Lib. Cat.,

towards the end of the 9th century A.H., that is to say, before the expiry of the period in question, after which the falsehood of this so-called Hadiş became apparent to all.

Beginning:—

and proved to be false, in the present treatise, which was composed

الحمد الله و سالم على عبادة الذين اصطفى و بعد نقد كثر السوال عن

الحديث المشتمر على السنة الناس ان النبي صنى الله عليه وسلم لا يمكن في قبرة الف سنة النو =

For other copies of the work, see Berlin, Nos. 2753-60; Wien, No. 1660; Goth., No. 721; Lied., No. 2051; Paris, Nos. 1546, 350-2; Alger., Nos. 596, 613, 1549.

2; Alger., Nos. 596, 613, 1549.
Written in good Naskh. Not dated, apparently 12th century

A.E.
Foll, 55-7. Contain quotations from different works.

No. 400. foll. 144; lines 24; size $7\frac{1}{3} \times 5\frac{1}{4}$; 6×4 .

MASÂLIK AL ḤUNAFÂ'.

مسألك الصنفاء

A work on Hadis dealing with the privileges and peculiarities of the prayers and benedictions (علواة) addressed to the Prophet, giving

the philology of the word Ṣalât (ملواة), with its different meanings.
The work is divided into ten Maslaks.
By Shihâbaddîn Almad bin Abî Bakr bin 'Abdalmalîk al

Qastallânî شهاب الدين احمد بن ابي بكر بن عبد البلك القسطاني (d. A.H. 923 = A.p. 1517; see Lib. Cat., vol. v, part i, p. 61).

Beginning:--
بقول احمد القسطلاني رضي الله عنه و ارضاه و جعل الجنة منقبله
و مثوله الحمد لله فاتر مسالك ابواب الصلوة على نبيه الكريم لاهل ولايته

The author, in the preface, gives out his reasons for composing the present work. He says that he moticed certain Hadis in

the present work. He says that he most noticed certain Hadis in favour of invoking Salât in the most of the Prophet, and that this was succeeded by a dream encouraging him to compose the work.

Caire, vol. ii, p. 248.

متعمد بن على التعضرعي.

(sec Khulâșat al Așar, vol. iv. p. 185), in the following autograph note on the title-page, says that the transcription of the present copy was made for his own use. الحمد لله سجانة استكتبة لنفسة والمن شاء الله من بعدة طلب ثواب

Written in good Naskh. Dated, Mecca, A.H. 1027.

For other copies of the work, Jeni, No. 278; A.S., No. 895;

Muhammad bin Muhammad al Bakarî aş Şiddiqî (d. A.H. 1057 =

A.D. 1647), a well-known author, scholar and traditionist of Mecca

الله انقر الخلق محمد بن محد بن ابراهيم بن علان البكري الصديقي

الشائعي سبط ال الحسن خادم الحديث الذبوى و السنَّن عام ١٠٢٧ هـ.

No. 401. foll. 144; lines 24; size 41×61 ; 51×81 . اتحاف اهل الاسلام بخصوميات

ITHÂFU AHL AL ISLÂM BI KHUŞÙ ŞÎYÂT AŞ ŞIYÂM.

السيام

(Designated, on the title-page, Hidâyat al Islâm ilâ faḍâ'il aș Siyâm.) A work on Hadiş dealing with the excellence of fasting (صرم)

in the month of Ramadan and in the other months. The traditions in the present work are quoted from the six canonical collections of traditions and from other reliable works.

By Ahmad bin Muhammad bin 'Alî bin Ḥajar al Haişamî احمد بن معمد بن على بن حجر الهيثمى (d. A H. 974 = A.D. 1666 ; see Lib. Cat., vol. v, part i, p. 202).

According to the author's statement in the preface, he undertook the compilation of the work in A.H. 952.

The work is divided into the following 4 Babs :-الباب الأول في فضائل الصيام . 19°. Foll.

. الباب الثاني في احكام الصوم 93—98 . II. Foll. 19^b—93 الباب الثالث في رخص الفطر . 109°--94. الباب الرابع في حكم صوم غير رمضان . 144--109 IV. Foll. 109 Only one copy of the work is mentioned, viz., in Cairo vol.

No. 402.

foll. 252; lines 28; size $10\frac{1}{9} \times 7$; 9×5 .

الزراجر عن افتراف الكبانر

AZ ZAWÂJIR AN IQTIRÂF AL

KABÂ'IR.

sins, and with the prohibitions and warnings against committing the same. By Ahmad bin Muliammad bin 'Ali bin Ḥajar al Haisamī .d. A.H. 974 = A.D. 1666, 🚃 Lib) احبد بن محبد بن علي بن هجر البيتبي

A very useful and popular work - Hadiş dealing with mortal

The author, in the preface, tells us that he had it in his mind to

The present work was highly appreciated by the scholars of

his age, well as by succeeding scholars. 'Abdalhaqq (d. A.H. 1052 = A.D. 1652), the famous Indian scholar, remarks about the present work, in Zâd al Muttagin, that no one else, prior to this present author, had ever produced such a useful, independent and

کتابی بغایت مغید است پیش از وی هیچ کس detailed work on the subject

سلوک این طریق نکرده و درین باب تصنیفی مستقل باین طول و مرغی نساخته *

The work consists of Muqaddimah, which is divided into two

compile a work on the present subject; but that the absence of any other work on this subject hindered him. However, shortly after, he secured a treatise on the subject by Dahabi (d. A.H. 748 = A.D.1348), which induced him to undertake the present compilation,

الحمد لله الدي حمى من اجل رائلة الغ •

Beginning:—

vi, p. 108.

الحمد لله الذمي جعل الصوم حصنا حصينا لوليائة اما بعد فقد سنج اي مستهل شهر رمضان سنة اثنين و خمسين و تسعمائة ان اؤلف

Cat., vol. v, part i, p. 202).

which he wrote in Mecca, A.H. 953.

Beginning:-

Bâbs:

Written in good Naskh. Dated, A.H. 1086.

كتابا في الصوم النح =

I. The first Bâb deals with كبائر باطنه (internal mortal sins).
II. The second deals with كبائر ظامرة (external mortal sins).
Kabâ'ir Zâhirah are divided into various chapters, according to

the divisions observed in the works on jurisprudence.

The work ends with a Khâtimah (epilogue), dealing with the

following points:—

I. النوبه (repentance).

II. ذكر العشر (descriptions of the day of Judgment).

اذکر العشر (descriptions of the day of Judgment).
 اذکر الثار (descriptions of hell).
 اذکر الجنة (descriptions of paradise).

المجنة (descriptions of paradise).
For other copies of the work, see India Office, No. 185; Stewart, No. 151; Cairo, vol. ii, p. 160. The work was printed in Bulaq, A.R. 1284; Cairo, A.R. 1310.

The following note at the end says that the present copy compared with the autograph copy in Mecca, A.H. 966.
بلغ مقابلة على نسخة المؤلف رذلك بتاريع يوم الخميس ثاني

عشرين رمضان من شمور [سنة] ست رستين و تسعمائة بمكة المشرفة رصلي الله على سيدنا محمد ر آله رصحيه وسلم = The MS. is not dated; but the above note suggests that it was

The MS. is not dated; but the above note suggests that it was transcribed in m before A.H. 966.

Written in good Naskh.

No. 403.

The Same.

ie.

foll. 421; lines 27; size 9 × 4; 6 × 3..

Another copy of the Written in good Naskh. Not dated, apparently 11th century A.H.

The title-page bears a seal of Rashid Khân, mobile of the court of Shâh ' Âlam (a.H. 1173-1222).

TRADITION.

No. 404. foll, 52; line: 18; size $10\frac{1}{8} \times 6\frac{1}{2}$; $9 \times 4\frac{1}{8}$.

ماثبت بالسنة

MÅ SABATA BIS SUNNAH.

A work on Ḥadiş dealing with fasting, prayers and other

religious observances connected with each of the 12 months of the

lunar year, from Muharram to <u>D</u>û al Hijjab.

عبد العق Abdalhaqq bin Saifaddîn bin Sa'dallah ad Dihlawî

a well-known Arabic and Persian , بن سيف الدين بن سعد الله الدهلوي

scholar, historian, traditionist and Sûfî of India, who composed a number of works in Arabic and Persian on different subjects. He

died in A.H. 1052 = A.D. 1642; see Subhat al Marjan, fol. 120; Rieu, Persian Catalogue, p. 14.

Beginning:-

الحمد لله الذي جعل الاوقات البياركات مراسم التقيرات و البركات

of the author's Persian works referred to in the preface, which deals with the controversies among the traditionists and Safis about the rites observed in each of the months, together with his rulings re-

garding their validity or invalidity. In the present work, he allows the rites supported by genuine Hadîs, and disallows those which are based on weak and false Hadî<u>s</u>.

In the part dealing with the month of Rabi' I, he has given a short account of the Prophet also. Three copies of the work are mentioned in Râmpûr Library, Nos. 318-20. The work printed in Calcutta, A.H. 1253.

The present work, as a matter of fact, is an appendix to one

Written in Naskh. Dated, A.H. 1299. .عزیز حسن علوی : Scribe

A.H.

No. 405.

foll. 44; lines 25; size $8\frac{1}{8} \times 5$; $7\frac{1}{2} \times 3$.

دقائق الاخبار

DAQÂ'IQ AL AKHBÂR.

A rare work on Hadis dealing mostly with descriptions of the state of men after death, here as well as in the next world, giving at the beginning short account of the commencement of the pre-

sent world. It is divided into 45 Babs. (ملا مبدالرحيم بن احمد القاضي) Mullâ 'Abdarraḥîm bin Aḥmad al Qāḍī

is mentioned in Râmpûr, p. 330, m the author of this work. The date of his death in not given there; but a note on the title-page of

copy suggests that the author was a scholar of the 11th century **▲**,H. Beginning:-

الحمد الله رب العالمين و الصلوة و السلام على رسوله محمد و آله

ر اصحابه الجمعين اما بعد فهذه رسالة في علم التحديث المسمى بدقائق الاخبارية

Two MSS. copies, and one printed copy, dated Cairo, A.H. 1299, mentioned in Râmpûr, Nos. 121-3, among works on Asceticism.

Written in good Naskh. Not dated; apparently 11th century

No. 406.

foll, 135; lines 15; size 10×6 ; 8×4 . التنبيهات

AT TANBÎHÂT.

A work on Hadîş collected mainly from Mishkât (Nos. 349-353 above) and partly from Shifa' (see Hand-list, No. 2239) and Al Mawahib (see Hand-list, No. 2273), dealing with necessary points

connected with prayer and ethics. It partly deals also with the merits of the Prophet and with praises of his wives, descendants and the four Caliphs. Divided into 34 chapters and Khatimah. ■ ,ولى الله بن غلام محمد Author: Waliallah bin Gulam Muḥammad

scholar and traditionist belonging to Sûrat (in India). The note and seal described below lead us to conclude that the author alive in the 13th century A.H.

A seal by one Abû 'Alî Muḥammad bin Hāshim, dated A.H. 1307,

is found on fol. 4. The following note, written by the same Muhammad bin Hashim, is found **m** the margin of fol. 1^b, and tells us that Muhammad Hâshim received the Sanad for narracing the present work and other works of Walfallah from Faqirallah, who

received authority from Ahmad bin Hasan, one of the pupils of the author (Walfallah). The fact that there are only two intermediate sources between Muhammad Håshim (a scholar of the 14th century A.H.) and the author gives us reason to think that the author flourished either in the latter half of the 12th mm in the beginning of the 13th century.

The note runs thus:— بسم الله الرحمي الرحيم قال العبد ابو علي معتمد بن هاشم كان الله له

و اصلم اعماله اجازني لبدا الكتباب والجميع مرويات والمصنفات الشيم

ولى الله بن المولئ الافحم و الاستان الشيئ العارف بالله الاحد المولوي غلام محمد سيدي وشيخي و سندي و استاني ... المعروف بمير نقير الله

السورتي عن شيخه واستاذه السيد احمد بن حسن عن شيخه المؤلف

Beginning:-الحمد لله رب العالمين اكمل الحمد على كل حال و الصلوة و السلام

الاتمان الاكلملان على سيد المرسلين اما بعد فيقول العبد المذنب الانقر الى الله الغذى المسمئ بولى الله ابن المولئ الاعظم و الاستان الاكرم

و المرشد الافتخم العارف بالله الاحد الشيع الكامل المكمل الشبير بمولوي غلام محمد رحمه الله و نفعنا به اني كفت كثير الخطير ببالي ان التقط من

الحاديث الجامعة للمقاصد الكثيرة في بيان ضررريات الملة و سميته

بالتنبيبات النبرية في سلوك الطريقة المصطفوية الم = The work is not mentioned in any catalogue. Though the present copy is not dated, yet the above-mentioned

seal suggests that it was written in before A.H. 1307.

المولومي ولى الله السورتي قدس الله سوة .

كتاب مشكراة المصابيم الذي لا نظير له في جمع لحاديث الذبوية من

كنَّب أَنُّمةَ السلف و من غيرة من الكتب المعتبرة كالشفاء و المواهب بعض

No. 407.

foll. 34; lines 21; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} = 5$.

AL AḤÂDÎŞ FÎ ŞILAT AL ARḤÂM.

A work on Hadîş dealing with the excellence of giving pecuniary help to one's relatives, and showing favour and sympathy to them.

The author, whose name does not appear anywhere in the preface, says that he compiled the present work from the six canonical collections of traditions.

cotions of traditions.

Beginning:—

اللهم حبب اليفا الايمان و زينة في قلوبنا وكرة الينا الكفر و الفسوق

Written in Naskh. Dated, A.H. 1222.

WORKS ON HADIS COLLECTED FROM A NUMBER OF RELIABLE WORKS.

No. 408.

foll. 291; lines 31; size 10 × 7; 8 × 4½. جمع الجوامع

JAM' AL JAWÂMI'

(Also called Al Jâmi' Al Kabîr).

A collection, according to the claim of the author,* of the entire Hadîş Qaulî (sayings of the Prophet) and Fi'lî (actions of the Pro-

present work is based in mere presumption. It is hardly possible to limit

phet), arranged in alphabetical order, divided into four volumes.

The claim of the author (Suyūtī) to have collected every Hadis in the

By Jalâladdîn 'Abdarraḥmân bin Abî Bakr as Seyûţî جال الدين عبد الرحمن بن ابي بكر السيوطي (đ. л.н. 911 = л.р. 1505). See Lib. Cat., vol. v, part i, p. 3. **V**огомв I.

Beginning:

سبحش مبدأ الكواكب الترء Though not a complete collection of Hadig (see foot note

below), yet being, 🖿 it is, a collection of Hadis contained in 📟

reliable works on Hadis, the present work has greatly facilitated the

task of scholars wishing to work on the subject. Suyûtî, - the

voluminous writer of 600 works, is known to us to be unequalled; but he is specially famous for the present composition, as we one else

before him is known to us to have attempted a comprisition of the

present nature. Abû'l Ḥasan Bakrî, a scholar of the 10th century а.н., remarks that Suyûţî, by the present composition, has put 🚥

obligation on the scholars of the world; السيرطى منة على العالمين see Ithai, p. 129. Below each Hadis is a reference to the works from which it is taken. In No. 427 below are enumerated the 30 works

referred to above, along with others. The present volume ends with the Hadis beginning with the ن followed by الف letter

For other copies of the work, Berlin, Nos. 1350-52; Cairo, vol. i, p. 325; Râmpûr, No. 101.

foll. 182; lines 31; size 10×7 ; $7\frac{1}{2} \times 4\frac{1}{2}$.

VOLUME II.

No. 409.

Continuation of the above, beginning with Hadis beginning with اني لا علم كلَّمة تو قال لذهب عنه ما يجه : followed by إلف followed by الف and ending with Hadig beginning with the letter

the Hadis to any particular number; - commentary on Al Jami' as Sagir (No. 420 below) by Munawi (d. A.H. 1031=A.D. 1622), where he refers to this

بحسب ما اطلع عليه المصلف لا باعتبار نفس الامم لتمذر اللحاطة بها --: very fact, thus Moreover Suyûtî himself, after the present composition, noticed a number of Hadîş omitted in the work, and recorded them in Al Jâmi' as Şağîr (No. 415)

and again in Az Ziyâdât. 'Ali Qârî (d. A.B. 1014-A.D. 1605) in Istidrâkât and Munâwî in Al Jânti'al Azhar, even after Suyûtî's two later compositions 🚥 the subject, collected a number of Hadis omitted by Suyûtî. It is evident from the

above facts that it is quite impossible to make a complete collection of Hadiş.

No. 410.

foll. 125; lines 31; size 10×7 ; $7\frac{1}{2} \times 4\frac{1}{2}$. Volume III.

Continuation of the above, beginning with Hadis beginning with.

خرف الكاف كاتم العلم يلعنه كل شبّى —: thus بالف كاتم العلم يلعنه كل شبّى —: thus محرف الكاف كاتم العلم يلعنه كل شبّى عمل and ending with Hadîş beginning with the letter حتى الحرت في البحر النج followed by من علق في عسجه قنديلا النج . The colophon runs thus : . آخر الجرء التالث و بتلوة الوابع

No. 411.

foll. 141; lines 31; size 10 × 7; 8 × 4½.

VOLUME IV.

Continuation of the above, concluding the Hadis beginning with

A note at the end says that these four volumes were transcribed from succept dated A.H. 994. All these four volumes are written in Naskh; and the first two volumes are dated, A.H. 1000.

No. 412.

foll. 316; lines 31; size 11×7 ; 8×5 .

Another copy of Al Jam'al Jawami', designated as the first

volume, beginning like the preceding copy, No. 408 above, and ending with the letter c. It corresponds with Vol. I and foll. 1-66 of Vol. II above.

A note at the end says that, in A.H. 945, the present copy was compared with the original by 'Alî bin Muḥammad, the owner

بلغ مقابلة على حسب الطاقة —: thus — thus على حسب الطاقة صنعة خبس و اربعين و تسعمائة

The title page bears two seals of 'Itimâd Khân (d A.H. 1077 = A.D. 1666; see Beale's Biographical Dictionary, p. 185), mobile of Shâh Jahan's court. Two 'Azzddîdah of Shâh Jahân are also found on the

title-page. One Mullâ Wâqif, in his note on the title-page, gives us to understand that the MS. \longrightarrow placed in the Royal Library by the order of Shâb Jahân (A.H. 1037-1063 = A.D. 1628-1658).

Written in good Naskh. Though the copy is not dated, yet the note, dated A.H. 945, noticed above, suggests that it was written before that date.

No. 413.

foll. 408; lines 31; size $10 = 6\frac{1}{3}$; $7\frac{1}{2} = 4\frac{1}{2}$.

Another correct copy of the same, designated as the first volume, beginning like No. 408 above and ending with the letter i followed by ينرا مجالسكم بالملوة: It corresponds with Vol. I and foll. 1-137b of Vol. II, No. 409, above.

A note on the title-page says that one Lutfallah bin Muhammad purchased the present MS. in Mecca in A.H. 1027 from one Qasim bin Muhammad.

Though the MS, is not dated, yet the present note suggests that it was written in or before A.H 1027.

Written in good Naskb.

foll. 357 ; lines 21 ; size 5½ × 6½, 9 × 4. زبدة جمع الجوامع

No. 414.

ZUBDAT U JAM' AL JAWÂMI'

(Also called Safinat an Nijât).

Collection of the traditions of Jam'al Jawami with the omission

of the Isnad, divided into 110 chapters.

By ' Uqail bin ' Umar al Ḥaḍramî مقيل بن عبر العضرمي, well
known scholar and Ṣāfī of Arabia. He was born in A.H. 1001, and

studied under the scholars and traditionists of Mecca and Medina. He died in A.H. 1062 = A.D. 1653. See Khulâsat al Aşar, vol. iii,

p. 114; Al Mashra'ar Rawî, vol. iii, fol. 124.
Beginning:—

العمد الله الذي بين للناس علوما و حكما و اعلاما بسم الله الرحمن الرحيم بلب في ذكر الثقلين ووى أن محمدا وسول الله صلى الله عليه و سلم قال عند الله خزائن الخير و الشر و مفاتيحها الرجال فطوبى لمن جعله الله مغتاحا للخير النع ...

Safînat an Nijât.

الحديث مستخرج من التجامع الكبير.

The work is a rare one, no mention of it having been traced in any catalogue.

Written in good Naskh. Dated, s.H. 1219.

Scribe: عبد الله بي محمد الفارسي

No. 415.

foll. 422; lines 31; size 13×8 ; 7×44 .

In the colophon, the author designates the present work

و قد سمت كتابي هذا سفيفة الفجاة و جميع ما ذكر من

الجامع الصغير AL JÂMI' AS SAĞÎR.

A collection of the Hadis Qauli of Jam'al Jawami' (Nos. 408-

411 above), with the addition of ■ number of Hadîş Qaulî omitted from that work, composed in A.H. 907. The Isnâd is omitted throughout in the present work, but a reference to the works in

which shese traditions are found is noted below each Ḥadiş.

By Jalâladdîn 'Abdarraḥmân bin Abî Bakr as Suyûţî جِلْلِ الدين

عبدالرهبي بي ابي بكرالسيرطي (d. A.H. 911 = A.D. 1505), the author of Jam'al Jawâmi'.

The object of the author in the present composition is to fulfil

The object of the author in the present composition is to fulfil the wants of scholars for a separate work on this class of Hadiş (Qauli), and to record the Hadiş of the same class noticed by him after the composition of Jam'al Jawami'.

after the composition of Jam'al Jawami'.

Beginning:—

الحمد لله الذي بعث في رأس كل مائة سنة من يجدد لهذه

الامة امر دينها النح For other copies of the work, **== Berlin, Nos. 1353-60**; Paris,

No. 766; Jeni, Nos. 194—7; Cairo, vol. i, p. 321.

The work was printed in Bûlâq, а.н. 1287.

The following note at the end says that, in а.н. 1148, the MS. was

compared with a copy, which was compared by Husamuddin 'Ali Muttaqi (d. A.H. 975 = A.D. 1665; No. 426 below) with the original.

قوبلت بالنسخة التي قابلها الشيخ على المتقي من النسخة الذي

نوبلت بالنسخة المِكتوبة بيد المصفف في يوم الجمعة سنة ثمان و اربعين و مائة و الف من الهجوة الفبوية . The following note on the title-page gives us to understand that the present MS. was brought to India from Mecca by Shah Waliallah

(d. A.H. 1176 = A.D. 1762; see Lib. Cat., vol. v, part i, p. 5), who هذا كتاب الجامع الصغير معتبر في --: purchased it in Mecca for five Dinars الحديث بحرز البدقق المحدث شاة ولي الله اشترى ببكة لخبسة ديثار

Written in good Naskh. Though the MS. is not dated, yet the note dated A.H. 1148 suggests that it was written in or before that year. The name of scribe is omitted.

No. 416. foll. 324; lines 26; size 11×7 ; 7×4 .

preceded by the word ديل (continuation).

work without referring to Az Ziyâdât.

No. 1361; Cairo, vol. i, p. 437; Jeni, No. 203.

Another copy of the same, written in ordinary Naskh. Dated,

The Same.

No. 417.

foll. 422; lines 30; size $12 \times 8\frac{1}{4}$; $7\frac{1}{4} \times 4\frac{1}{6}$.

Another copy of the same, written in good Naskh. Dated, A.H. 1049. The present copy contains in each chapter Hadis of the category omitted in the original, but taken from Az Zîyâdât and

added to the present copy by the scribe. The added Hadis is Az Zîyâdât is the work of Suyûţî (the author of Al Jâmi'aş Şağîr), and is collection of Hadis omitted in his Al Jami'as Sagir as well

purposely added the Ḥadîş (محبد بن محبد السخاري) purposely of Az Ziyâdât in the present copy that scholar and readers may easily be able to know about the Hadig omitted in the original

as in Jam'al Jawami'. See, for other copies of Az Ziyadat, Berlin,

مالک بی مرسی بن علي۔ : Scribe

Д.Н. 1171.

No. 418.

foll. 390; lines 31; size 10×7 ; 8×41 .

الكوكب المعير

AL KAUKAB AL MUNÎR.

A commentary on Al Jâmi'aș Ṣaġîr, containing explanations of difficult words and passages, pointing out in most cases the philology of the words, and giving the necessary variant opinions of Muhammadan jurists; divided into two volumes.

Vol. I.

Beginning:

الحمد لله الذي اطلع انوار السفة النبرية و بعد نهذا شرح

لطيف ... على الكتاب المسمئ بالجامع الصغير و سميته الكوكب

By Shamsaddîn Muḥammad bin 'Abdarraḥmân al 'Alqamî شمس الدين محمد بن عبد الرحمن العلقمي, $lacksymbol{\$}$ scholar and traditionist,

who studied tradition under Suyûţî, the author of Al Jâmi'aş Şağîr, and many others. He is specially known for his merits in philology

and poetry. The author of Raihanat al Alibba mentions him 🚥 a recognised poet of his age. He was born in A.H. 897 = A.D. 1491,

and died in A.H. 978 = A.D. 1250. See Berlin, No. 1363; Haj. Khal.,

vol. i, p. 288. The following passage by the commentator, quoted by the scribe

Continuation of the same. It begins with the commentary on البوم الموعود يوم and ends with that on Ḥadîş ,قوله حي نفسك النج Ḥadîş

Both the volumes are written in good Naskh. Dated, A.H. 1106.

المثير *

at the end of vol. ii, gives the date of composition of the present com-قال الموالف رحمة الله تعالى فرغت من تأليفه بوم الاربعاء —: mentary 🖿 A.H. 968 For other copies of the work, see شعبان البكرم سنة ثبان و ستين و تسعبالة Berlin, No. 1362; Paris, Nos. 770-2; Cairo, vol. i, p. 393.

No. 419

foll. 390; lines 31; size 10×7 ; $8 \times 4\frac{1}{7}$.

VOLUME II.

No. 420.

foll. 311; lines 29; size 14×9 ; $8 \times 5^{1}_{2}$.

فبض القدير

FAID AL QADÎR.

An extensive and useful commentary on Al Jami' as Şağır, containing explanations of difficult words and passages, and comments on the Isnad (the sources of narration) of the Hadiş and 📖 the Traditionists, and many other connected points. The entire commentary is in three volumes, of which the last volume is want-

VOLUME I.

Beginning:—

الحمد لله الذي جعل الانسان هو الجامع الصغير فطوبى ما تضمله

ing in the Library.

By 'Abdarra ûf bin Tâj al 'Ārifîn bin 'Ali bin Zain al 'Ābidîn

commonly called Al ,عبد الرواف بن باج العارفين بن علي بن زين العابدين

Munawi, prominent author and scholar of his age. He composed

than 200 works on different branches. He worked - professor of Şalâhîyah Madrasah in Cairo for a considerable period. His reputation an author and scholar is not equal to that of 'Ali Qârî

(d. A.H. 1014 = A.D. 1605; see Lib. Cat., vol. v, part i, No. 237), though he attempted to win it. He was born in Cairo, A.H. 952; and died in A.H. 1031 = A.D. 1622. See Khulasat al Asar, vol. ii,

p. 410; Brock., vol. ii, p. 306. Jeni, Nos. 223-34; Cairo, vol. i, p. 291.

A.H.

الجرء الثالث

No. 421.

تم الجزء الثاني و بثلوة —: and ending 🖿 follows ان البركة تنزل في وسط الطعام

For other copies of the work, Pet., No. 59; Alger., No. 507;

Written in good Naskh. Not dated | apparently 11th century

foll. 460; lines 35; size $11 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$. باب الهبرة continuation of the above, beginning thus: --

Written in good Naskh; not dated. A note, dated A.H. 1106, at دخل في نوبة اقل العباد عليا و الحرجيم --: the end, which العباد عليا tells us that the MS. was for some time in the possession of one Şâdiq bin Ibrâhîm in A.H. 1106. This note at once suggests that the copy was written in or before A.H. 1106.

محمد بن علي مشرف بن ابراهيم العريسي الشافعي : Scribe

No. 422. foll. 540; lines 23; size 8 × 51; 61 × 4.

التيسيد

التيسير AT TAISÎR.

An abridgment, by the author himself, of the foregoing work. The present abridgment is divided into three volumes.

VOLUME I.

VOLUME I

Beginning:—

الحمد لله الذي علمنا من تأويل الاحاديث فاطر السموات و الارض

.... و سبيته التيسير في شرح الجامع الصغير النم ...

Hâj. Khal., in vol. i, j. 288, mentions an abridgment of Faid al Qadîr (see Nos. 420-21 abov., under the above title (Taisîr), with the beginning as quoted above; but holds that the abridgment is

beginning as quoted above; but holds that the abridgment is by much unknown author, as would appear from the following:—

ثم اختص بعضهم مسماد النسيد الله الحمد الحمد الله الله الحمد الله العمد الله العمد الله العمد الله العمد الله الله العمد اله العمد الله العمد الله العمد الله العمد الله العمد الله العمد ال

ثم الحنصر بعضهم و سماة التيسير اوله الحمد لله الذبي علمنا من تأويل الاحاديث الع

The statement of the Khulâşat al Aşar, vol. ii, p. 412, however (viz., that 'Abdarra'ûf composed abridgment of his own larger commentary. Faid al Qadîr, under the title of Taisîr) is supported by

(viz., that 'Abdarra'üf composed a abridgment of his own larger commentary, Faid al Qadîr, under the title of Taisîr) is supported by a note at the end of the present copy, which is quoted below. We accordingly have strong reasons to hold that the present abridg-

accordingly have strong reasons to hold that the present abridgment is by 'Abdarra'ûf, and that Hâj. Khal. failed to identify the author.

تم الجزء الأول من الشرح على الجامع الصغير لسيدنا و مولانا الشينج عبد الروف العقاري =

foll. 216; lines 23; size $11 \times 7\frac{1}{2}$; $7 \times 5\frac{1}{2}$.

TRADITION.

No. 423.

VOLUME II.

Continuation of the preceding volume, beginning thus:—

أي لفظ البسلمة قد الثَّتيِّج له كل كتاب من الكتب السمارية الملزلة

قاله صلحب الاستغفاء في شرح اسماء التصسفي التوج The colophon runs thus :—

ثم الجزء الثاني من الشرح الصغيرعلى الجامع الصغير لمولانا شيدٍ

عبد الرؤف المذاري • Written in good Naskh. Dated, A.H. 1055. The name of the scribe is unknown; but both volumes are written in the same hand.

No. 424.

VOLUMB III.

foll. 214; lines 23; size $11 \times 7\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

Continuation of the above, beginning thus :---سرف الكاف - كاتم العلم عن اهله .

The present volume, in A.H. 1064, was in the possession of one

'Abdarraḥmân bin Muḥammad, **m appears from the following note**:

من نعمة الله على عبدة الحقير عبد الرحمن ابن محمد المرحوم العمري سفه اربعين و ستين و الف من الهنجرة الفبوية ..

Written in good Naskh. Dated, A.H. 1046. يحيي بي عبد الصهد : Scribe

I.

No. 425.

foll. 425; lines 33; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 5\frac{1}{2}$.

منهج العمال MANHAJ AL'UMMÂL.

A collection of the Hadîş of Al Jâmi' as Şagîr (see No. 413

above) and Az Ziyâdât (see Berlin, No. 1361), arranged according to the arrangement observed in Al Jâmi'al Uşûl (see Lib. Cat. vol. v, part i, Nos. 223-224), which are nearly the same as in the

works of Jurisprudence. Each Bab of every Kitab, however, is arranged in alphabetical order. The present work, which comprises the Hadîş contained in the two works of Suyûţî mentioned above and follows the above arrangement, is very useful for reference, especially

to those interested in the Ḥadiş which are the sources of the ordinances of Jurisprudence. By 'Alî bin Husâmaddîn al Muttaqî ملي بن حسام الدين البتقي, an

Indian scholar, Sufi and traditionist, who is known to me the author of 100 works on different subjects in the Arabic and Persian languages. He was born in Burhânpûr (in Gujarât), A.H. 885, and complèted his studies in his native town, as well as in Multân, under his father and many others. He received spiritual training from

and other Şufîs. In short, the fame of his learning and piety شييز باجن spread far and wide. He kept himself busy in teaching, in spiritual training, and in composing his works. His sittings for teaching and spiritual training were attended by scholars, chiefs and nobles.

Burhân Shâh (A.H. 932-943 = A.D. 1526-1536) and Mahmûd Shâh (A.H. 944-961 = A.D. 1521-1536), the Kings of Gujarât, used to visit the author at his house. He, for time, was a Qâdî of Burhân. par; but in A.H. 953 the author, giving up the post, left India for

Mecca, where he permanently settled, and soon after was recognised as leading Sufi traditionist and scholar of the place. 'Ali Muttaqi is known for his keen and scholarly interest in Suyûtî's three works, i.e., Al Jam' Al Jâwâmi', Al Jâmi' As Ṣaġîr, and Az Ziyadât. He

made every possible attempt to extend the utility of the Hadîs contained in these three works. The gradual development of his ideas for offering facilities to scholars in referring to the Hadîş of

Suyûtî's three works prompted him to undertake the following six compositions based on those works of Suyûţî:--Manhaj al 'Unmâl, the present work.

Ikmâl al Manhal, a collection of the Hadîş omitted in Manhaj al 'Ummâl,

III. Gâyat al 'Ummâl, m corlection of Hadîş contained in the above-mentioned two works, arranged according to the arrangement observed in Manhaj. IV. Al Mustadrak, collection of Hadis Fifi, contained in Suyûtî's Jama'al Jawâmi', but omitted in Al Jâmi'as Şagîr.

Kanz al 'Ummâl, a collection of Hadis of the two preceding works, Gâyat al 'Ummâl and Mustadrak.

VI. An abridgment of the preceding work, with the omission of the Isnad. The arrangements in all the works are the same.

'Ali Muttaqi died in Mecca, A.H. 975 = A.D. 1665, and left behind him a large number of pupils and disciples in Mecca as well as in India. See Akhbar Al Akhyar, p. 294; An Nûr 🖦 Sâfir, fol. 230; Ithaf, p. 236; Brock., vol. ii, p. 384. Many authors wrote independent works me his life, of which the following two works by his two pupils, one اتحاف النقى by 'Abdalwahhāb (d. д.н. 1001 = д.р. 1592), and the other القول النقى by Al Fâkihânî (d. م. 982 = A.D. 1573),

are well-known. Beginning :-الحمد لله الذي ميز الانسان بقريحة مستقيمة من سائر المطلوقات A copy of the work is mentioned in Cairo, vol. i, p. 433.

Written in Naskh. Not dated; apparently 11th century A.H.

No. 426.

غرح منهيج العمال SHARH U MANHAJ AL 'UMMÂL.

foll. 219; lines 21; size $9\frac{1}{2} = 6$; $7\frac{1}{2} \times 4\frac{1}{4}$.

A commentary on the preceding work, containing explanations of the difficult passages and words used in Manhaj.

By an anonymous author. The name of the commentator is not هذا شرح منهج —: noted; but ■ note on the title-page, which runs thus suggests that the present MS. is an autograph copy.

Beginning:-العصد الله رب العالمي و العاقبة للمتقيي و الصلوة و السلام على رسوله متحمد و أله اجمعين قولة انما الاعمال لي صحتها او ثوابها قولة فمن كانت

هجرته الى آخرة لي من قصد رجه الله النو = Written in good Naskh. Not dated | apparently 10th century A.H.

No. 427.

foll. 411; lines 25; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

الجلد الرابع من كنز العمال

AL JILD AR RÂBI' MIN KANZ AL UMMÂL.

(The 4th volume of Kanz al 'Ummai). Kanz al 'Ummal is a collection of the traditions contained in 'Alf

Muttaqi's Gayat al 'Ummal and Mustadrak, by the same 'Ali Muttaqi

eee No. 425 above. The present work of 'Alî Muttaqî offers, على مثقى full facilities of reference to the Hadis contained in Suyûti's Jam'al

Jawami, 'Al Jami'as Şağîr and Az Zîyâdât, which comprise between

them Hadis collected from the following works:—1-6. As Sihah as Sittah, the six canonical collections of traditions (see Lib. Cat., vol. v.

part i, Nos. 129, 188, 208, 210, 215, 220). 7. Muwatţâ' (see Lib. Cat., vol. v. part i, No. 121). 8. Al Adab al Mufrad (see No. 370

above). 9. Musnad v Abî Da'ûd At Țayâlisî (see Lib. Cat., vol. v, part i, No. 241). 10. Musnad - Ahmed bin Hanbal (see Lib.

Cat., vol. v, part i, No. 242). 11. Zawâid u Musnadi Ahmed bin

Hanbal. 12. Mustadrak (see Lib. Cat., vol. v, part i, No. 206). 13. Musnad u Abî 'Uwâna (see No. 481 below). 14. Musnad u 'Abd bin

Humaid (see Lib. Cat., vol. v, part i, No. 252). 15. Al Mu'jam As Şağîr (sec No. 319 above). 16. Al Mu'jam al Kabîr, by Tabarânî,

17. Al Mu'jam al Awsat, by the same Tabarani. 18. Shu'ab Al 'Imân, hy Baihiqî. 19. Musannadû Ibn Abî Shaibah. 20. Musannad

of Ibn 'Abdarrazzâq. 21. Sunanu Sa'îd bin Manşûr. 22. Musnad ad Dailimi (see Lib. Cat., vol. v, part i, No. 255). 23. Sunan - Dār Qutnî. 24. Nawâdir al Uşûl I at Turmudi. 25. Şahîh u Ibn

Haiyyan. 26. Şahih Ibn Khuzaimah. 28. At Tâ'rikh of Bukhârî. 29. At Tâ'rîkh, by Khatîb. 30. At Tâ'rîkh, by Ibn 'Asâkir. 31.

Hilyah, by Ibn Nu'aim. 32. Ad Du'afa', by 'Uqailî. 33. Al Kâmil, by Ibn 'Adî. 34. Musnad - Abû Ya'la. 35. Al Muntaqa. 36.

As Sahîh li Ibn as Sakan. 37. Tahdib al 'Aşar, by Ibn Jarîr. 38. Tafsîr Tabari. 39. Al Jâmi', by 'Abdarrazzâq. 40. Mu'jam u Ibn

Qâni'. 41. Al Mukhtârât, by Diyâ'l al Maqdîsî'. 42. Sunanu Baihaqî. Abû'l Ḥasan Bakri, the teacher of 'Alî Muttaqî, remarks that 'Alî Muttaqî by the present composition has put Suyûţî under an

obligation, me he has made Suyûţî's works of much greater utility. In fact, 'Alî Muttaqî has fulfilled in the present composition the requirements of Suyûți's three works noticed above. The present useful work has been printed in the Dâ irat al Ma'ârif Press, Hyderabad, in 8 volumes, a.H. 1318. Beginning:-

حرف القائب من قسم الاقوال وفيه ثلثة كتب القيمه - القصاص ـ

The present volume corresponds with pp. 269-337 of vols.

vii and viii of the Hyderabad edition. The title-page bears an 'Arddidah, dated A.H. 1129, and two seals, one of 'Azim Khan, dated A.H. 1130, and the other of Waqif Khân, dated 1143, nobles of the court of Muḥammad Naṣīraddîn Shah (A.H. 1131-1161 = A.D. 1719-1748).

No. 428. foll. 456; lines 21; size $12 \times 7\frac{1}{2}$; 9×5 .

منتضب كنز العبال

MUNTAKHABU KANZ AL 'UMMÅL.*

An abridgment of Kanz al 'Ummål, the preceding work, by the author of the same, in three volumes. These three volumes were given to the founder of the Library by the Librarian of the 'Asifiyah Library, Hyderabad, in exchange for certain other MSS., as appears from the following note: اين نسخةً مأتخب كنز العبال درمبادلةً

بعضى كتب كه در كتابطانغ آصفيه موجود تبوده بكتاب خانه موسومه باورينثل ببلك الأثبريري بنا تمودة مولوي خدا بخش خان بهادر باتكي يور دادلا طد

Beginning:-

VOLUME I.

الحمد لله الذي سبل على عبادة حفظ الكتب و السنة النم = The Isnad of the Hadis in omitted throughout the work.

A study of the present work, which contains the Hadis of 42 works

(see No. 427 above), together with the commentary on the same (Nos. 432-35 below), affords to scholars all the information they require without their needing to refer to the works Nos. 408-27 above.

foll. 496; lines 21; size $12 \times 7\frac{1}{2}$; 9×5 .

Volumb II.

ARABIC MANUSORIPTS.

Continuation of the preceding volume, ending with the Hadis beginning with the letter E

No. 430.

foll. 496; lines 21; size $12 = 7\frac{1}{2}$; 9 = 5. VOLUME III.

Continuation of the above volume, beginning with the Hadis of مرف العين and ending with the Ḥadîş of the letter ى. The present work was printed in Egypt, A.H. 1313.

Written in beautiful Naskh. Not dated; apparently 11th century A.H. Each volume bears a seal of the 'Asifiyah Library at the

No. 430 above.

beginning and at the end.

No. 431.

foll. 407; lines 35; size $12 \times 7\frac{1}{2}$; $9 \times 5\frac{1}{2}$. Another copy of the 3rd volume, beginning and ending like

A note, at the end, says that the present copy was compared with another correct copy in A.H. 1053.

that it was written in or before A.H. 1053.

foll. 388; lines 29; size 13×7 ; $8\frac{1}{2} \times 5\frac{1}{2}$.

Written in good Naskh. Not dated; but the above note suggests

سلم الاقوار SULLAM AL ANWÂR.

No. 432.

An extensive commentary **m M**unta<u>kh</u>abu Kanz al 'Ummâi (see Nos. 428-31 above), in four volumes, dealing with the explana-

tion of the Hadîş from different points of view, and quoting from commentaries **— the original** works from which the Hadîş in Muntakhab are taken.

By an anonymous author. The marginal notes and frequent corrections and alterations in all the four volumes of the commentary suggest that these volumes are the original autograph copies, written apparently in the 12th century A.H. This fact also leads us to think that the commentator was \blacksquare scholar of the 12th century A.H.

VOLUME I.

Beginning:-

أعلم أيها الفاظر في هذا التأليف باني جمعت أحاديث التي شرحتما واستدلالاته من مفتضب كفز العمال في سفن الاقوال والانعال

للمتقى الحمد لله رب العالمين والصلوة و السلام على سيدنا

محمد و على سائر الانبياء و على ألهم و اصحابهم عدد انفاس ذرات الوجود

الظاهرة و الباطنة في الدنيا و الاخرة و اشبد أن لا اله الا الله وحده الشريك له و اشهد ان صحمدا عبده و رسولة و سميته سلم الانوار = The work is divided into 12 books, and 178 chapters, and a

khâtimab. The present volume ends with a portion of the 3rd chapter of the 6th book. Written in fair Naskh.

Written as above.

No. 433foll. 113; lines 23; size 13×9 ; $8\frac{1}{2} \times 5$.

VOLUME II.

الرشاد و الهدي وجد قبرة ررضة Continuation of the above, beginning من رياض الجله الع , and ending with the last chapter of the 9th book,

thus:---ابوبكر في الغيلانيات و رضى الله تعالى عن اصحاب رسول الله الجمعين و من تنعهم باحسان الى يوم الدين =

No. 434.

foll. 319; lines 29; size 13×9 ; $8\frac{1}{2} \times 5$.

Volume III.

Defective, at the beginning, for want of a portion of the 1st عن أبي هربرة و لا : chapter of the 10th book, beginning abruptly thus والا الله فلم يقنا هي حتى قتله

No. 435.

foll. 300; lines 29; size 13 × 9; 84 × 5.

VOLUME IV.

and ending with ■ portion of the last تخذن من خانک , ييز ذ ت ک قط اليز

فانما اراد ان يعلوه بالسيف قال الرجل ■ اله : chapter of the lith book, thus

Continuation of the above, beginning thus:--- نفسه من قتله فذكر حديثه للنبي صلى الله عليه و سلم
تفسه من قتله فذكر حديثه للنبي صلى الله عليه و سلم
The Khâtimah begins on fol. 42°, thus:
وخطب وردت عن نبيئا محمد صلى الله عليه و سلم
The volume is partly defective at the end.

foll. 123; nines 21; size 11×8 ; 8×5 .

No. 436.

كنوز الحقائق KUNÛZ AL ḤAQÂ'IQ.

A collection of 10,000 Hadis, without Isnad, from 49 works

on Hadîş, arranged in alphabetical order. The reference to the work from which the Hadîş is taken is noted below each Hadîş.

By 'Abdarra'ûf Mahammad him Tâi al 'Aritic al Mariaut'

By 'Abdarra'ûf Muḥammad bin Tâj al 'Arifîn al Munâwî مبد الروق مصد بن تاج العارفين البقاري (d. A.H. 1031 = A.D. 1622. See

No. 420 above).

Beginning:

الجمد الله الذي كسا أهل الحديث رداء الشرف في كل أقليم و رفع

الحمد لله الذي كسا أهل الحديث رداء الشرف في كل أقليم و رفع شانهم و أعلى ذكرهم و سميته كفوز الحقائق التم =

For other copies of the work, Goth., No. 610; Paris, No. 777; Alger, Nos. 517, 874/5, 974; Cairo, vol. ii, p. 389.

The work was printed in Bûlâq, A.H. 1286; and in Cairo, A.H. 1305.

Written in good Naskh. Not dated; apparently 11th century A.H.

UŞÛL AL ḤADÎŞ.*

No. 437.

foll. 89; lines 27_5 size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

كتاب معرفة علوم الحديث

KITÂBU MA'RIFATI ULÛM AL ḤADÎŞ.

A rare work on the Science of Hadiş, containing descriptions of 52 classes of Hadiş, divided into 7 parts, bound in one volume. Each part bears a separate beginning and frontispiece.

By Muḥammad bin 'Abdallāh bin Muḥammad al Ḥākīm معبد الله بن معبد العاكم, commonly called Ibn al Baiyi' (d. A.m. 405 = A.D. 1014). See Lib. Cat., vol. v, part i, pp. 105-6.

the principles according to which Hadis are classified, their narrators, and the specified rules and conditions by which the merits of Hadis are to be judged. These various points are dealt with, to extent, in early works on Hadis, and in Asma'-ar Rijal (biography of the traditionists); but Kitab At Tagasim

Ugal al Hadis, or the principles of the Science of Tradition, deals with

we Al Anwa' by Ibn Hayyan (d. A.H. 354=A.D. 965) is the first separate work on the subject known to us. Ibn Hajar, an mere presumption, holds Al Muhdis al Fāşil Bain Ar Rāwi Wa Al Wâ'i by Muhammad Hasan an Rāmhurmuzi (d. A.H. 380=A.D. 972) to be the first work an the subject. See Nughat, No. 453

below. The present work by Hakim (No. 437), and its supplement by Abû Nu'aim Işfahânî (d. A.H. 430=A.D. 1030), the pupil of Hakim, are criticised for omitting the description of many important classes of Hadis. The compositions in the present subject of Khatib Bağdâdî (d. A.H. 463=A.D. 1071) are

Muqaddimah (No. 440 below) of Ibn Salâ'h (d. A.H. 643=A.D. 1243), which in fact is an abridgment of Khatib's compositions, is looked upon m an invaluable work. Khatib's and Ibn Salâh's works m the main basis for the compositions on the subject by succeeding traditionists. The works of Asmâ'-ar-Rijâl re-

specially recognized. He composed separate work on each class of Hadis

on the subject by succeeding traditionists. The works of Asma'-ar-Rijal referred to above, which deal specially with the merits of the traditionists, and contain biographical particulars generally, classified biography of the traditionists under the head of Pierrenber. See feethicks and the which

works m each, Hand-list, vol. ii, pp. 292-301, 312-323.

contain biographical particulars generally, classified biography of the traditionists under the head of Biography. See, for thirty works the subject, Hand-list, vol. ii, pp. 301-308. Such works are classified in this way, mainly because it was these which evoked and served as a model for the composition of biographical accounts of other literary groups. See, for 17 such groups and the

13 classes :—

I.

2.

3.

4.

5.

6.

7.

8.

9.

10.

11.

12.

13.

classes :---

foll. 3-7*.

foll. 75-8a.

foll, 8b-9a.

foll, 9b-10a.

foll. 105-11.

fol. 12.

fol. 13.

fol. 14.

fol. 15.

foll. 16-17.

foll. 18-19.

foll, 20-21.

fol. 22.

Beginning:—

14, foll. 24-26*.

foll. 26^b-28^a.

Beginning:-اخبرنا الامام الحافظ ابو القاسم اسمعيل بن محمد بن الفضل حدثني

قال اخبرنا ابربكر لحمد بن على بن عبد الله بن خلف بقرأته عليه بنيسا بور

Foll. 1-22. Part I.

في شهر رمضان سنة احدى و ثمانين (ثلثمائة) قال اخبرنا الحاكم ابوعبد

الله محمد بن عبد الله بن محمد بن حمدرية بن نعيم بن الحاكم الحافظ

قال الحمد لله ذبي المي و العسان و القدرة و السلطان الذبي انشأ الخلق

Foll. 23-45. Part II.

The present part contains descriptions of the following

اخبرنا ابوبئر احمد بن علي بن خلف بنيسا بور قال الحاكم ابو عبد الله

The present part consists of descriptions of the following

بربوبيته النم =

معرفة عالى الاستاد

العلم بالنَّازِل من الأسنَّاد

معرفة البوقوفات من الروايات

معرفة الصحابة على مراتبهم

معرفة صدق المعدث

معرفة البسائيد

معرفة الاسائين

صعرفة الهراسيك

معرفة البنقطع

معرفة البسلسل

ممرقة البعثعثة

معرفة البدر ج

معرفة الثابعين

معرفة اتباع القابعين

البعضل من الروايات

محمد بن عبدالله البيع التراه

	16.	fel. 28 ⁶ .		ماغر	لأكابرعمن الله	معوفة اا
	17.	foll. 29-36*.			ولاد الصحابة	معرقة ا
	18.	foll, 30b-33.		ەيل	لعيمح والقعد	معوفة اا
	19.	foll. 34-39.		لقيم	لصحيم والس	معرفة اا
	2 0.	fell. 40-45.			فقه العديث	
Foll. 46-69 Part III.						
	Be	gins like Part	II, and contains	descriptions	of the foll	lowing

7 classes :---

21.foll. 49-52". 22. foll. 525-53. foll. 54-55".

23. foll. 555-56. 24.25. foll. 57-60°. foll, 605-66. 26. 27. foll. 67-68.

foll. 79-81.

foll \$25-85.

Joll. 86-89.

foll. 90b-93a.

fol. 90s.

9 classes :---

28.

29.

30.

31.

32.

33.

34.

35.

36.

7 classes:—

foll. 72-74.

Begins like Part II, and contains descriptions of the following foll. 75-78.

Foll, 70-75. Part IV.

معرفة زيادات الفاة ففيية في الاحاديث يتفرد بها بالريادة راو واحد. .601. 82º

معرفة الأخرة و الأخوات من الصحابة و التابعين و اتباعهم الي .95-1011. 93°

Foll. 95-123. Part V.

Begins like Part II, and contains descriptions of the following

معوفة الأفواد من العديث

معرفة غريب الحديث

معوفة ناسع العديث ومنسوخة معرفة الالفَّاظ الغربية في البقون معرفة البشهور من الحديث

معرفة المدلسين

معرفة علل الصديث

معرقة الشاذ من الروايات

معرفة مذاهب المحدثين

معوفة التصحيفات في المتون

عصرنا هذا

معرفة العلوم من مذاكرات الحديث

معرفة تضحيفات المحدثين في الاسانيد

معوفة سنن رسول الله صلى الله عليم و سلم

معرفة الأخبار التي لا معارض لها بوجه من الوجوة

37.

foll. 98–99.

معرفة جماعة من الصحابة و القابعين و الباع القابعين

معرفة قبائل ًالرواة من الصحابة و القابعين و اتباعهم الى .104-100. foll. 100-38. عصونا هذا كل من له نسب في العرب مشهور foll, 105-109. معرفة انساب المحدثين من الصحابة الى عصرنا هذا 39.40. foll. 110–112.

معرفة اسامى المحدثين معرفة الكلي للصحابة و القابعين و اتباعهم الى عصرنا هذا .117-113 41. foll. 118-121. معوفة بلدان رواة العدديث والوطائهم 42. معرفه البوالي و اولاد البوالي من رواة الحديث foll. 122-123. 43.

Foll. 124-148. Part VI.

Begins like Part II, and contains descriptions of the following

4 classes :---معرفه اعباز المحدثين من ولانتهم الئ وقت رفاتهم foli. 127-131. 44.

45. foll. 132-135. معرفة رواية الاقران من الثابعين و اتباع الثابعين و من 46. foll. 136-138.

47.

معرفة المتشابة في قبائل الرواة و بلدائهم و اساميهم و كناهم .148-139

Begins like Part II, and contains descriptions of the following 5 olasses :— 48. foll. 151-152.

49. foll. 153-158. foll. 159-161. **5**0.

51.

foll. 162-163.

Foll, 149–166, Part VII.

بعدهم من علياء المسليين

معوفة مغازى رسول الله صلى الله عليه و سلم و سرأياه و بعوثة وكتبة الى المشركين صعوفة الأثمة الثقات المشهورين من التابعين و اتباعهم

جهيع أبوأب الثي يجمعها أمنعاب العديث معرفة جهاعة من الرواة الثابعين و من بعدهم لم يعتلج بحديثهم في الصحيح

معرفة القاب البحدثين

ر صفأعاتهم

معرفة من رخص في العرض على العالم 52.foll, 164-166. Only one other copy of the work is mentioned, viz., in 'Asifiyah Library, Hyderabad. See printed list, vol. i, No. 440. The present copy is not written carefully. Frequent corrections are wanted. Dated, A.H. 1291.

No. 438.

foll. 29; lines 26: size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 9\frac{1}{2}$.

كتاب الكفاية في معرفة المدالية

امول الروايه

KITÂB AL KIFÂYAH FÎ MA'RIFAT AL UŞÛL AR RIWÂYAH.

An old and extremely valuable copy of Al Kifayah, one of the most useful works on the Science of Hadis, but unfortunately incomplete, containing only Parts vi and vii of the work. In fact, no library appears to possess a complete copy. The two parts con-

tained in the present copy discuss the question of whether, if the narration is not verbatim but is expressed in the narrator's own words, and yet the sense of the Hadis is correct, it may be accepted

words, and yet the sense of the Hadis is correct, it may be accepted walld; and if so, under what conditions. The present copy was for some time in possession of Frince Ahmad (the son of the famous

Sultan Ṣalāḥaddîn), and bears the autograph notes of Prince Aḥmad and of many traditionists and scholars, male and female, who studied from this copy.

Author:—Abû Bakr Ahmad bîn 'Alî bin Şâbit al Khatîb al Bağdâdî بربكر احمد بن علي بن قابت الخطيب البغدادي, known ■ very prominent traditionist and historian of Bağdâd. He was born in village of 'Irâq, A.H. 392 = A.D. 1002, where he received his education.

In A.H. 411, to acquaint himself thoroughly with Islamic literature, he undertook journeys to different Islamic countries such as Basra, Syria, Nishapur, Egypt. Meeca, Medina and Bagdad. He permanently settled in the last-mentioned place. He composed nearly

100 works, most of them on tradition, history and biography. He bequeathed his library, containing all his compositions and collections, for the use of the Muhammadan public of Bağdâd. He died in A.H. 463 = A.D. 1071, and was buried near the tomb of Bishr Haff, a well-known Sufi of Bağdâd. For his life and works, see Huffâz,

vol. iii, p. 331; Brock., vol. i, p. 329 (where A.H. 403 is ■ misprint for 463, as the date of the author's death).

Foll. 1-13. Part vi. The present part is defective at the beginning. It begins abruptly thus:—

صدرق مؤتمن عليه ينحدث اخبرنا احمد بن محمد بن عبد الله الكاتب قال انبأنا احمد بن جعفر بن مسلم الجيلى نا أحمد بن موسى تقبل شمادة من لا يقبل حديثه النر =

The present part consists of the following 14 Bâbs.

I. fol. I. ذلك دوانة العديث على اللفظ و من راء ، ذلك

الجوهرنا الربيّع بن سليمان قال قال الشافعي حاكياً عن سائل سأله قد اراك

باب ما جاء في رواية العديث على اللفظ و من راى ذلك fol. 1.

باب ذكر الرواية عمن لم يجوز ابدال كلمة بكلمة

باب ذكر الرواية عبن لم يعين تقديم كلبة على كلبة الله (111 fol. 3ª. يعين لم يعين تقديم كلبة على كلبة الله (11 fol. 3ª. ياب ذكر الرواية عبن لم يعين زيادة حرف ولحد والاحذفة والن . "17 fol. 3°.

باب ذكر الرواية عبن لم يعجز زيادة حرف ولحد و لا حذفه و ان . °17. fol. 3 كان ■ يغير المعذى

کان ■ یغیر المعنی باب ذکر الروایة عمن لم یجز ابدال حرف بحرف و انکانت . ۳۰ fol. 4°. مردتها و مدتر المدند

باب ذکر الروایة مین کان لا یری رفع حرف منصوب و لا نصب . VII. fol. 5.

باب في اتباع البحدث على لفظه و ان خالف اللغة القصيحة . THI. fol. 5°. باب ذكر الرواية عبن كأن لا يرى تعير اللحن في الحديث ... TX. foll. 6-7. باب ذكر الحكاية عبن قال لايجب أداء حديث رسول الله ... X. fol. 8°.

صلَّى الله عليه و سلم على لَفَظَه و يجوز رواية غيرة على المعنَّى الخ * باب ذكر الرواية عمن اجاز النقصان في الصديث و لم يجز .٩٠-٣٤ (XI. fol. 8٠-٩٠ الريادة فيه

باب ما جاء في تقطيع البكن و تصريفه فى الابواب XII. fol. 9b. باب ذكر الرواية عبن قال لايجب تادية الحديث على الصواب XIII. fol. 10. باب ذكر الحجة في أجازة رواية الحديث بالبعنى XIV. fol. 11a.

In the last Bâb, the author refers to another work of his own dealing with the man subject, thus :—

و قد ذكرنا طرقه على الاستقصاء باختلاف، القاظبا في كتاب انردنا له

ر قد ذكرنا طرقه على الاستقصاء باختلاف، القاظبا في كتاب انردنا له ■

In the colophon, it is stated that the present copy is ■ transcription of a reliable conv. studied under the two pupils of Khatib

tion of a reliable copy, studied under the two pupils of Khatib Bagdadi, and annotated with their autograph notes. Two of these notes, relating the facts mentioned below, are quoted at the end of

notes, relating the facts mentioned below, are quoted at the end of the present copy.

I. Copy of the first note, dated A.H. 515, runs thus:—

على الاصل سمعت جميعة بقرأتي على الشيخ الامام ابى الحسن محمد بن محمد بن مرزوق بن عبد الرزاق الزعفراني يوم الخميس تاسع عشرين ذي القعدة من سلة خمس عشرة وخمسانة وكلب محمد بي محمد بن احمد بن البلال الوراق . The above note tells us that Muhammad bin Muhammad al

Warrâq studied the work, in A.H. 515, under Muḥammad bin Marzûq (d. A.H. 517 = A.D. 1123), one of the pupils of Khâtîb. II. Copy of the second note, dated A.H. 530, runs thus :-

و فيه (الاصل) قرأت جميع هذا الجزء سواء من اخرة على والدي

ابي محمد يحيئ بن علي بن محمد الطراح بحق اجازته من الخطيب فسمع ذلك ابنتلي عزيزة وست الكتبة وذلك في رجب سنة ثلثين ر خمسائة و كالبه على بن يحيئ بن على بن محمد الطراح . This note tells us that 'Ali bin Yaḥyâ bin 'Alî bin Muḥammad Aṭ

of Khatîb; and, further, it is stated that 'Azîza and Sittal Katabah, the daughters of 'Alt bin Yaḥyā, joined their father in study of the present work. The above note is followed in the original by an attestation made by Yaḥyâ, the father of the above-mentioned 'Alî, and is reproduced in our copy.

Țarrâh studied the work, in A.H. 530, under his father Yâhyâ, a pupil

It runs thus:--هذا صحیم و كتب يصى بن علي بن محمد الطراح = The present part bears the following 5 notes of the traditionists

and scholars who studied from our copy. (i) The first note runs thus:— سمع جميع هذا الجوزء هو السادس من كتاب الكفاية لابي بكر الخطيب

رحمه الله تعالى ر الجزء الخامس على الشيخة الصالحة الصبية الاسيلية سنت الكتبة نعمة ابنة على بن يعين بعق سماعها من جدها يعمى

بن على بن محمد الطراح بلجارته من الخطيب علمب الكتاب المولى اللجل الملك المحسن العالم العامل الورع الزاهد الحاقظ الفاضل الجامع

لاشتات الفضائل يمين الدواء سيد الملوك و السلاطين ابو العباس احمد بن الملك الناصر صلاح الدنيا و الدين سلطان الاسلام و المسلمين مستنقذ بيت

الله المهدس من أيدى الكافرين أبي المظفر يوسف بن أيوب بن شادي ادا الله سعدة و رضى عن سلفه و الفقيمان أبو استعق برهان

الدين أبن محمد بن صمصام بن عبد الله الصوفي المصري و عفيف الدين

براهیم بن معاس بن شادی انتلجر البغدادی بقرأا اسمعیل بن عبد

لمحسن ابن الانماطي الانصاري و هذا خطه رضي الله به و غفراهم و ذاك

المفرّل العلوى المحسلي بدمشق في مجلس ولحد ليلة السفر عن ثا*ات*

Ismâ'îl bin 'Abdallâh bin 'Abdalmuḥsin Ibn al al Anmâțî (d. д.н

جِبِ سَنَةَ احدِئ و سَنْمَانُهُ و لِللَّهُ المَنَّةَ *

619= A.D. 1220), the scribe of the present note, and the author of القصيدة الثانية الثانية (a poetical work in the various modes of reading the Qur'ân; see Berlin, No. 486), says that he and Abû'l 'Abbâs Aḥmad.' one of the twelve sons of the famous Sulţân Ṣalâḥaddin (A.H. 569-589 = A.D. 1169-1193), and the owner of the present copy, studied the work in A.H. 601 under a female traditionist, Ni'mah bint 'Alî bin Yaḥyâ, commonly called Ummu 'Abdalġanî (d. A.H. 604 = A.D. 1204 see Al Mashikhat, No. 322 above, fol. 228); and that two other scholars, whose names are mentioned in the note, joined them. The

scholars, whose names are mentioned in the note, joined them. The sitting forstudy took place in 'Alawi Manzil of Damascus. Ni'mah, a famous and reliable female traditionist, who received authority for narrating the present work from her grandfather (see Note No. II above), is one of the 6 female Shaikhs of 'Alî bin Ahmad al Maqdisi (d. A.H. 690 = A.D. 1291), the author of Al Maghikhat.

(ii) The second note runs thus:—

(iii) The second note runs thus:—

بعدة وهو السابع مذه على الشيخة الاصيلية الصالحية الصبية ست [الكتبة] العمة ابنة علي بن يحق بن الطراح بسماعها من جدها ابي محمد يحيى باجازته من الخطيب المؤلف الشيخ الامام العالم الفقية الارحد عماد الدين ابو المجدد اسمعيل بن هبة الله بقرأته و اخوة أبو اسحق ابواهيم فورالدين و عز الدين ابو مطيع يحيى بن هبة الله بن احمد الفقية الشافعي اليزدي

وعز الدين ابو محمد عبد العزيز بن عثمان بن ابي طاهر البذيلي و ابن اخيه ابو المظفر يوسف بن يعقوب و زين الدين ابو الحسن على بن يوسف بن محمد الاصفهائيو عبد الرحمن بن يونس بن ابراهيم التونسي Historical works usually mention only those five sons of Sultan Salahaddin, who ruled after him; but it is known that he had seven other

whom Prince Ahmad was one.

و ابو التعجاج يوسف بن كلثوم بن احمد العيسى و عبد الجليل بن عبد

الاثنين سبع رمضل المبارك سنة اثنين و ستمائة بمدرسة الملك العزيز رحمه

الله بمحورسة دمشق حرسها الله تعالئ وصح وثبت والحمدلله وحده

A.D. 1255; see Tabaqat Ibn Mulaqqin, fol. 109) and many others studied from the present copy in a sitting under a female traditionist, Ni'mah (mentioned in the preceding note). The sitting took place, in A.H. 602, in the Madrasah 'Azîzîyah of Damascus, founded by King 'Azîz (A.H. 589-595 = A.D. 1192-1198), one of the five some

سمع جميع هذا الجزء راهو السادس من الكفاية للخطيب على

الشيطة الصالحة الجليلة ست الكتبة نعمة بنت علي بن يحي بن الطراح

بسماعها من جدها بلجازته من التقطيب بقرأة ابراهيم بن سمنان بن عيسي

المازاني و هذا خطه و ابو الفضل عبد الباري ابن يحي عوض المقدسي

و نجّم الدين ابو عبد الله محمد و ابو الطاهر اسماعيل و ابو اسحق ابراهيم

و ابوعمر وعثمان بقو الامام زين الدين ابي الحسن علي بن محمد بن

عني جميل الانصاري المغافري خطيب المسجد الاقصي في ذى الحجة

Ibrâhîm bin Samnân and 'Abdalbârî bin Yahyâ (traditionists of the 7th century A.H.) and some others studied the work from the present copy under Nr mah, the female traditionist mentioned in

The above note gives us to understand that, in A.H 603,

(iv) The fourth note is transcribed by 'Alî bin Mas'ûd (d. A.H.

704 = A.D. 1304) in an abridged form from the note, dated A H. 599,

الفتر محمد بن الحافظ عبد الغني بن عبد الواحد المقدسي جماعة منهم

الشينج ابو عمر محمد بن احمد بن محمد قدامة و اولادة احمد و إيلب

سمع على ست الكتبة بذت الطراح بقرأة كاتب السماع في اصله ابى

written in the original copy. It runs thus :-

This note tells us that Isma'il bin Hibatallah (d. A.H. 654 =

of Sultan Şalahaddın who ruled after him.

the above note.

(iii) The third note runs as follows:-

TRADITION.

الجبارين عبد الواسع الابهري تاب الله عليه و السماع بخطه و ذلك في يوم

■ الصلوة على رسوله

سنة ثلث و ستمائة ،

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تسع و تسمین و خمسمائة نقله على بن مسعود من الاصل مختصرا . The above note tells us that, in A.H. 599, Abû'l Fath Muhammad bin 'Abdalganî (d. A.H. 613 = A.D. 1213), the scribe of the original

note, and many others studied from the original copy under Ni'mah, the female traditionist. (v) The fifth note runs = follows:—

سمع جميع هدا الجزء و هو السادس من كتاب الكفاية على الشيم الفقير الى الله فجم الدين ابي بكر محمد بن علي بن المظفر Sie بحق

سماعة لجميعة من ست الكتبة بسندها فيه و بلجازته من الحانظ ابي محمد القاسم باجازته من طاهر بن سمل عن الخطيب بقرأة مالكه الشينج الامام

المحدث ابي الحسن علي بن مسعود بن نفيس الموصلي ثم الحلبي الشييج الصالح بن سلمان بن چابر البوازي و ابوبكر بن محمد بن علي بن سلطان الرسفيذي و صلاح الدين ابو الحسن محمد بن محمد بن احمد بن

بدر البعلبكي ثم الدمشقي وصح و ثبت بجامع دمشق في يوم الثلثاء منتصف جمادي الارلى سعة سبع وستين وستمائة وسمعه ما تبله الي الأول علي بن عبد الكافي بن عبد الملك الربعي الشافي حامدا لله تعالى ر مصلیا علی نبیه .

The writer of the above note, 'Ali bin 'Abdalkâfi*, says that, in A.H. 667, he and Abû'l Hasan 'Alî bin Mas'ûd (d. A.H. 704 = A.D. 1304), who came into possession of the present copy after Prince Ahmad, studied the work, with some others, under Najmaddin Muhammad bin 'Alî in the Jâmî' Masjid of Damascus. Ibn Rajab, in Tabaqat, vol. iv, fol. 1066, gives us to understand that Abû'l

Hasan 'Ali collected a large number of books, which he bequeathed to the public of Damaseus.

Foll. 15-29. Part vii. The title-page of the present part bears

We notice discrepancies in the statements of the biographers about the date of death of 'All bin 'Abdalkâfî, = famous traditionist, known also as a good scribe. Dahabî, in Ḥuffāz, vol. i, p. 281, places his death in a.u. 662 (اتنين و

ستين و ستمائة) ; while Ibn Mulaqqin, in Tabaqat, fol. 259, mentions his death in A.H. 682. The present autograph note of 'Alî bin 'Abdalkâfî, which is dated а.н. 667, is documentary authority for rejecting the date given by Dahabi and

accepting that given by Ibn Mulaqqin.

the following autograph note of Prince Ahmad, the son of Sultan Ṣalaḥaddin, remarking that he studied from the present copy :--ـمماع لا حمد بن يوسف بن ايرب عفى الله عله

The present part begins with two Isnads, the first of which runs thus:-اخبرنا الشينج ابو الحسن محمد بن مرزوق بن عبد الرزاق الزعفراني

رضي الله عدم قال انبأنا الشيئ الحافظ ابوبكر احمد بن علي بن ثابت بن أحمد الخطيب =

The second, which is noted on the margin, runs thus:-الحبرتذا نعمه بفت علي بن يحيئ بن علي الطراح قرأة عليها والنا أسبع في لينة الفصف من رجب سفة احدى و ستمائة بدمشق اخبرفا

جدي يصى بن على قرأة عليه سنة ثلثين و خمسمائه الحبرنا الحافظ ابوبكر احمد بن على بن ثابت الخطيب لجازة قال الع =

This part is divided into the following 15 Babs:-ماب ذكر الرواية من كأن يذهب الئ اجازة الرواية على 17. 15 foll. 15 البعثى من السلف و سياق بعض اخبارهم في ذلك باب ما جاء في ارسال الراوي للحديث اذا سئل بعد ذلك . •fol. 18 م

مي استادة فذكرة باب ما جاء في المحدث لم يتبعه باستاد آخر ويقول . 194-18b. عند منتهى الاستاد مثله يعني مثل الحديث البتقدم مل يحوزان

يروي الحديث الثاني مفردا ويساق فيه لفظ الحديث لم لا باب ما جاء في تفريق النسطة المدرجة و تجديد الاسئاد .foi. 19b المذكور لمتوثها

باب في المعدث يروي حديثا عن شيخ ينسبه فيه ثم يروي .*V. fol. 20 بعضه عن ذلك الشيخ الحاديث يسميه و لا ينسبه

باب في استثبات الحافظ ماشك فيه من كتاب غيرة أو حفظه. «fol. 20 VI. باب ذكر الرواية عمن قال حدثنا فلان و نسي فلان fol. 20b. VII. باب فيس و جد في كتابة خلاف ما حفظه عن المعدث fol. 21a. VIII.

اب في ان الحافظ اذا نسي حديثاً سبعة من شيخ . 22°-21° . [fo] IX.

و لم يتيقن حفظة في حال سماعة لم يجرلة أن يروية ثارَّة عمن ضبطه عن ذلك الشيخ

 A, \mathbf{R}

that year.

 $\mathbf{X}\mathbf{I}$

باب في ان السيّ الحفظ لا بعدّه عن حديثه الا بما رواة . X. fol. 22°

باب فيمن خالفه آخراحفظ منه فعكى خلافه له في روايته. ﴿501. 225

من اصل کتابه

باب القول في من كأن معولة على الرواية من كتبه لسوء ."XII. fol. 23 حفظه و ذكر الشرائط تلوعه باب ذكر عن رويل علم من السلف اجازة الرواية من الكتاب .XIII. fol. 24

باب ذكر من روئ علم من السلف اجازة الرواية من الكتاب . XIII. fol. 24 السلف اجازة الرواية من الكتاب . و ان لم يعفظ الراوي ما فية

باب القول فيمن وجد في كتابه لخطه حديثًا فشك .26-26. XIV. foll. 25-26. سمعه أم لا باب في المقابلة و تصحيح الكتاب

The present part is followed at the end by five notes, dated A.H. 599, 601, 602, 603, 667 respectively, which agree verbatim with

those noticed in Part vi above. In addition to the above, we notice

an autograph note by Ismā'il bin Baṭiṣh (d. A.H. 654 = A.D. 1255), a prominent traditionist and author of several works, of the 6th century.

As already stated, a complete copy of this valuable work is not mentioned in any catalogue. For some other parts of the work, Berlin, No. 1039; Lied, No. 1737; Cairo, vol. i, p. 244.

Written in fair Naskh. Not dated; apparently 6th century

No. 439.

foll. 22; lines 19: size 6½ × 4½; 5 = 3.
مالا يسم المحدث جهله

MÂLÂ YASÂ'U AL MUḤADDÎŞ JAHLAHÛ.

A useful and rare work on the Science of Hadis.

By Abû Ḥafs 'Umar bin 'Abdalmajîd Al Qurashî ابو حفص عمر بن

a traditionist of the 6th century A.H., the date of whose death is not fixed by his biographers. The fact that the present work was composed in A.H. 579 tells us that he was alive in

Beginning:

التحمد الله الذي رفقفا لتوحيدة وفضلفا على كثير النم .

The work is rare. Only nother copy is mentioned, viz., in

No. 440.

foll. 113; lines 23; size $7\frac{1}{2} \times 5$; $4\frac{1}{2} \times 3\frac{1}{4}$.

كتاب معرفة انواع الحديث

KITÂB U MA'RIFAT I 'ANWÂ'AL HADÎŞ.

(Also called Muqaddimatu Ibn As Şalâh.) A very old and valuable copy of the Kitab Ma'rifati Anwa'

He was born in A.H 577 = A.D. 1181, and studied under his father and

al Hadis, compared and revised by the author himself. It is a very useful work on the Science of Hadis, divided into 65 Naw' The

Lied, No. 1743; see Brock., vol. i, p. 371.

materials in the present work are taken from Khatib Bagdadi's compositions on the Science of Hadis.

Author: Taqıaddin Abû 'Umar 'Uşman bin Şalahaddın Abi'l

Qâsim 'Abdarrahmân bin Mûsê bin Abî Naşr bin Aş Şalâh ash ثقي الدين ابو عمر عثمان بن صلاح الدين ابي القاسم عبد الرحمن بن Shahrazûrî scholar of repute in مثمان بن موسى بن ابى النصر بن الصلاح الشهر زوري

the Qur'anic branches, tradition and jurisprudence, and specially noteworthy for his skill in removing the discrepancies of Hadis.

many others. He worked as professor in the Madrasah Şalâlıîyah of Jerusalem. In A.H. 616, he was appointed professor of Shafi'l juris. prudence in the Madrasah Rawahiyah of Damascus. Shortly after, he took his seat me a professor of the Juwainiyah Madrasah. Later on, King Ashraf bin Mûsâ (A.H. 626-635 = A.D. 1228-1337) of the Ayyûbids

appointed him the first professor in a Madrasah built by him in Damascus known as Ashrafiyah, where he worked till his death in 643 = A.D. 1243. For his life and works, Tabaqat 1bn Shuhba, fel. 86; Brock., vol. i, p. 359.

Beginning:— قال الشيم تقى الدين أبو عمر عتمان ربنا أننا من

لدنك رحمة هذا و إن علم الحديث من افضل العلوم الفاضلة .. For other copies of the work, **Cairo**, vol. i, p. 352; Râmpûr

Library, p. 128. The work was lithographed in Lucknow, A.H. 1304. The colophon runs thus:-

أخر الكتاب و العصد الله حق وحدة و الصلوة على معصد نبيه و عبدة و سلم نجز في العشر اللوسط من شهر ومضان المبارك من سنة سبع و ثلاثين و سبعمائة عدم الله Written in good Naskh. Dated, A.H. 637.

The following autograph note of the author gives us to understand that the MS. was studied under him:- الحدد لله بلغ قرأة على كنبه

No. 441.

foll. 147; lines 15; size > x 44; 5 x 3.

Another copy of the same, followed by four short treatises on different subjects.

Written in fair Naskh. Dated, A.H. 976.
Towards the end, the scribe, who does not reveal his name, thus enabling to judge of the reliability of his copy, says that the

present copy is a transcription of that studied under Asiladdin 'Abdallah bir. 'Abdarrahman (d. A.H. 883 = A.D. 1478), the author of Ad Durj ad Dusar (see Lib. Persian Catalogue, vol. vi. No. 485); and that Asiladdin's copy was a transcription of one revised and

marginally annotated by Khwaja Mahmud Al Parasa (d. A.H. 822 =

A.D. 1420), the author of Fasl al Khitab. Khwaja's was mutanscription of a copy studied under the author, bearing an Ijaza granted by the author to his pupil, Mutahbir, in A.H. 638.

Foll. 137-147. Four treatises.

I. Foll. 137^b-139^a. رسالة في ان الصلوة للمصطفى افضل الصلوة . A treatise on the superior efficacy of addressing prayers (صلوة) to Muḥam-

mad, the Prophet.

By Muhammad bin As'ad ad Dawwani (d. A.H. 907 = A.D. 1501).

Beginning:---

و له الحمد و على نبية الصلوة و السلام الغ = - المالحمد و على المالية الصلوة و السلام الغ

The treatise ends thus:-

رسالة في بيان الحديث اذا مات الأنسان انقطع عمله الأصن 1396. II. Fol. 139b. ومالة في بيان الحديث اذا مات الأنسان انقطع عمله الأصن . A treatise explaining the Hadîş which indicates that, when a

man dies, everything connected with him ends, except three things.

By an anonymous author.

Beginning :— المحدثون الن المحدثون الن عديث يحدث به المحدثون الن المحدثون المحدثون

و النساد =

III. Foll. 140-144*. رسالة في تعريف العديث الحسن. A treatise defining the Ḥadîş Ḥasan, a kind of Ḥadîş.

By an anonymous author. Beginning:—

الحمد لله الذبي خلق الانسان في أحسن التقويم و بالله

Beginning:-

التوفيق الحديث ينقسم الى قسمين صحيم وضعيف النم *

IV. Foll. 1446-147. رسالة في روية الله النساء . A treatise discus-

sing the theological question of whether the female will be denied the

privilege of obtaining we view of God on the Day of Judgment. The

author holds that women will not be denied that privilege,

By Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûţî جلال الدين .(d. a.H. 911=a.D. 1505) عبد الرحين بن ابي بكر السيوطي

الحمد كفي و سلام علي عبادة الدين اصطفى هذا تأليف

بسمى بروية الله النساء روية الله تعالى يوم القيمة حاصل لكل احد من الرجال

foll. 78; lines 27; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

AL TANQÎD WA AL 'ÎDÂH.

التنقين والإيضاح

No. 442.

A very correct and valuable copy of a commentary on the preceding work, compared with the autograph copy by the com-

mentator's son. By Abû'i Fadl 'Abdarraḥîm bin Ḥasan bin 'Abdarraḥmân Al

the most, ابر الفضل عبد الرحيم بن حسن بن عبد الرحين. العراقي Trāqî! eminent and reliable traditionist of his age, who was also known for his special merits in the Qur'anic branches and jurisprudence. He has composed many useful works on those subjects. He was born

in Mihrân (a place near Cairo), A.H. 725 = A.D. 1325. As he was brought up in 'Irâq, he is known to us as Al 'Irâqî. He, in order to complete his studies, visited Syria, Arabia, Alexandria, Emessa

Aleppo, Heliopolis and some other places. He worked **=** professor of Hadîş and jurisprudence in the institutions of different coun tries and cities. In A.H. 788, he man appointed Qâdî and Khatîb of Hâwî, fol. 102; Tabaqât Ibn Shuhba, fol. 187.

Beginning:-

to Salafi.

(i.e., sittings for the teaching of tradition by dictation).

ربعد فان احسن ما صنف اهل الحديث في معرفة الاصطلاح كتاب علوم الحديث لابن الصلاح ...

The commentator, in the preface, mentions the following two Shaikhs, under whom he studied the text, and received the Sanad for narrating the same:—

الجمد الذي البم لا يضاح ما الهم و اقهم الاصطلاح و لوشاء لم يقهم.....

Medina. He spent his later years in Egypt, i.e., from A.H. 795 till his death in A.H. 806 = A.D. 1406, devoting himself mostly to Amâlî

For his life and works, Brock., vol. ii, p. 65; Al Qabs al

ا خليل بن كيكلدي (d. A.H. 761 = A.D. 1361).
 الله (d. A.H. 777 = A.D. 1277).
 The colophon tells us that the commentary was composed in A.H. 702.
 Only one other copy of the work is noticed, viz., in Jeni, Nos.

295-6.

The following note below the colophon, and the autograph note by Ahmad (d. A.H. 826 = A.D. 1422; see No 318 above), the commentator's son, repeated in several places in the margin, tell = that, in A.H. 811, the present copy was thoroughly compared by him with

the autograph copy.

The note below the colophon thus:—

نمت مقابلة هذ الكتاب و مراجعته بتبيّيض المصنف و هو الامام

نمت مقابلة هذا القناب و مراجعته بنبييض المصدف و هو الامام التحافظ المسلد افضل المحدثين في زمانه شيخ شيوخنا المولئ المسلد ربي الدين عبد الرحيم العراقي اوائل ربيع الاخر في سفة التطادية العشر بعد

الثمانمائة من البحورة النبوية بالمدرشة المنصورية =

The autograph note in the margin runs thus:

بلغ سماعا ربحثا بالاصل كتبة لحمد بن العراقي =

Written in fair Naskh. Undated; but the note below the colophon, quoted above, indicates that the present copy was made in or before A.H. 811.

Foll, 76b-78 contain the copy of maletter of Salafi (d. A.H. 576 =

A.D. 1180) to Zamakhsharî (d. A.H. 538 = A.D. 1143), requesting him for a Sanad, and Zamakhsharî's reply with a Sanad granted by him

foll. 210; lines 21; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4\frac{1}{2}$.

شرح الالفيد

No. 443.

SHARH AL ALFÎYAH.

An old copy of the abridged commentary on the commentator's own versified treatise (At Tabşîrah Wa at Tadkirah), known as Alfiyah, consisting as it does of 1,000 verses. Alfiyah is itself

abridgment of Ibn Şalâh's work (see Nos. 440-41 above), with

certain additions. By Abû'l Fadl 'Abdarrahîm bin Ḥasan Al 'Iraqî أبر الفضل عبد d. a H. 806 = a.D. 1406 ; see No. 442 above), the author of Alfiyab.

The colophon gives us to understand that the text (Alfiyah) was composed in A.H. 762; and that the commentary was composed in A.H. 771. Written in good Naskh. Dated, A.H. 809.

Scribe: ابرجعفر محبد بن احيد العجبى, = traditionist and author of several works, who died in A.H. 849 = A.D. 1446; see Mu'jam Ibn Fahd, fol. 188. The present copy is of special value, me it was studied by the

commentator's son; see the Sanad quoted below. Ibn Al 'Ajami (d. A.H. 841 = A.D. 1438), the author of certain

works, for which see Brock.. vol. ii, p. 67, in the following autograph Sanad at the end of the MS., says that, in A.H. 813, Ahmad (the commentator's son), Abû Ja'far Muḥammad, the scribe, and some others studied the work under him (Ibn Al 'Ajami) in Ḥalab; and

the Sanad was granted to all who studied. بلغ الامام الارحد قاضي المسلمين شهاب الدين ابو جعفر محمد بن الامام شهاب الدين احمد بن الامام العالم كمال الدين عمر بن العصمي

الشهير بابن الضياء قرأة على وسمعة المقسر الارحد المبلغ ولى الدين ابو زرعة..... و اجزت لهم ما يجوز لي روايته متلفظاً بذلك كتبه ابراهيم بن محمد بن خليل سبط أبن العجمي الحلبي الشهير بالمحدث و ذلك في ثامن صغر من سنة ثلاث عشرة و ثمانمائة بالمدرسة الشرقية

بحلب ⊫ This is followed by a copy of the Sanad granted by the commentator to Ibn Al 'Ajamî, the writer of the above Sanad.

842.

No. 444.

foll. 220; lines 21; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

The Same.

Another valuable copy of the same. Written in good Naskh. Dated, A.H. 838.

Scribe: حسن بن طهماسي.

Ibrâhîm bin Muhammad Ibn al 'Ajamî (the writer of the Sanad contained in the preceding copy), in the following autograph Sanad

at the end of the present copy, tells us that, in A.H. 839, he granted a Sanad to his two pupils, Abû Bakr al Hâzimî and 'Umar bin As

Sarraj, who studied under him from the present copy. بلغ الشييم شرف الدين ابربكر الحازمي قرأة على ر سمعه الشييم زين

الدين عمربن السراج واجزت ابما وكان النفتم بعد العصر حادبي عشر المحرم سنة تسع و ثلاثين و ثمانمائة كتبه ابراهيم المحدث •

The fact that the copy bears various marginal notes, indicating that it studied and compared repeatedly by mumber of traditionists and scholars, is testimony to the value and correctness of the MS.

No. 445. foll. 229; lines 29; size $10\frac{1}{2} = 7\frac{1}{2}$; 8×5 .

The Same.

Another copy of the same. Written in good Naskh; dated, A.H.

.مصدد بن مصدد بن محدد بن سليمان البكري : Soribe

No. 446.

foll. 131; lines 29; size $10\frac{1}{4} \times 7\frac{1}{2}$; 8×5 .

The Same. Another copy of the same; dated, A.H. 973.

Written in good Naskh.

No. 447.

foll. 70; lines 12; size 61×51 ; 6×31 .

الخلاصة في معرفة المول الحديث

AL KHULÂŞATU FÎ MA'RIFATI UŞÛL AL HADÎŞ.

A beautiful copy of Khulasah, a work on the Science of Hadis. The present work is based upon the following works:-

Muqaddimah, by Ibn Şalâh (Nos. 440-41 above).

II. Irshâd, by Nawawî (d. A.H. 631 = A p. 1332).

III. Al Manhal ar Rawi, by Ibn Juma'ab (d. A.H. 732 = A.D. 1332).

Author: Abû 'Abdallâh al Ḥusain bin 'Abdallâh bin Muḥam-mad aṭ Ṭibi أبو مبد الله الحسين بن عبد لله الطبعي (d. A.H. 743 = a.D. 1342; No. 354 above)

Beginning :---

الحدد لله على افضاله و نسأله المزيد من نعمه و بعد نبده جدل في معوفة الحديث لخصته من كتاب الامام تقى الدين البن الصلاح و مختصر الامام محى الدين الذوري و القاضى بدر الدين يعوف بابن جماعه و سميته بالخلاصة في معوفة الحديث و رتبته على مقدمة و على ثلثة مقاصد و خاتمه النم •

For other copies of the work, see Berlin, No. 1064; A.S., No. 435; Cairo, vol. vii, p. 217.

The present copy bears a frontispiece written within gold-ruled borders.

Written in beautiful Naskh.

No. 448.

foll, 12; lines 15; size 10 x 7; 7 m 3.

المختصر في اصول الحديث

AL MUKHTAŞAR FÎ UŞÛL AL ḤADÎŞ.

An abridgment of the preceding work, serving as a useful marual on the Science of Hadis.

eommonly known as رعلى بن محمد By 'Ali bin Muḥammad ملى بن Sayyid Ash Sharif al Jurjani (d. a.H. 816 = a.D. 1413; see No. 356 above). Beginning:--

هذا مختصر جأمع لمعرفة علم الحديث مرتب على مقدمة و مقاصد .

The passage running thus:

الحمد لله رب العالمين و الصلوة على محمد و آله و بعد . quoted in the commentary. No. 450 below, as the preface of the

present treatise, is omitted in this copy. Marginal notes are found throughout the copy.

A commentary on the present work by Maulavi 'Abdal Hai of

Lucknow, krown 🚃 ظفر الا ماني, was printed in Α.π. 1304. Written in good Naskh. Dated, A.H. 1005.

> No. 449. foll. 12; lines 15; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

dated; apparently 12th century a.H.

The Same. Another copy of the Written in good Naskh.

Not

المختصر وشرحه

No. 450.

foll. 63: lines 19; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

AL MUKHTAŞAR WA SHARHUHÛ.

The Mukhtasar and a commentary on the same, bound in one

volume. Foll. 1-9. Al Mukhtasar, beginning and ending like I. No. 449 above.

Foll, 10-63. Sharh al Mukhtasar. An autograph copy of the commentary.

By Abû 'Abdarraḥmān Muḥammad أبوعبد الرحمن محمد, commonly called Al Ḥanafī المنفى. scholar of Bukhara of the 10th

century A.H. He composed the present commentary in Bukhara in A.H. 935, as appears from the following colophon :---

وقع الفراغ من تأليف هذا الشرح وقت الظهريوم الثلثاء و الخامس عشر من شوال سنة خمس و ثلثين و تسعمائة على يد مؤلفه الفقير الى

الله ابي عبد الرحمى محمد المشتبر بالتحفقي رحمه الله ببناد بخارا . Beginning:—

الحمد هو الثناء على الجميل اللختياري من نعمة ارغيرها و بعد فبذا ستختصر مجمل قليل اللفظ كثير المعذي النج ■

Written in good Naskh. Dated, A.B. 935.

No. 451.

foll, 9; lines 20; size 9¼ × 5½; 6½ × 4.

MUKHTAŞAR AL KHULÂŞAH.

مضتصر الخلاصه

An abridgment of Tibi's Al Khulasah (see No. 447 above).

مبة الله بن عطى By Hibatallâh bin 'Aṭîallâh al Ḥasanî al Ḥusainî

. الله الحسني الحسيني. Neither the author nor the present work in mentioned in any catalogue. No mention of this author or his compo-

sitions appears in biographical works; but that he was a scholar of the 9th century A.H. is suggested by the fact that, on fol. 7", he refers to Ahmad bin 'Umar bin Abû'l Futûh (d. A.H. 796 = A.D. 1396) as his grandfather and teacher, thus :--

قد جمع اكثر المسلسلاة جدى و شيخي سلطان المحدثين فور الحق و الدين العمد ابو الفلوح قدس سرة ه Again, he criticises the author of another abridgment of Tibi's

اهد من أعاظم المحققين على Khulaşah, referring to him, not by name, but (one of the greatest scholars). Now, generally, only a contemporary author is referred to in this way : and the only other abridgment known to is No. 448 above, by As Sayyid Sharif (d. A.H. 816 =

A.D. 1413). Hence we may conclude that Hibatallah was a contemporary of Sayyid, and a scholar of the 9th century A.H.

Beginning:—

منه الاستعانة و الاستفاضة و التتميم بوسيلة نبيه الكريم كما انعمت على ر ع**لمن**ى من تأريل الحاديث ال_خ = Writter, in good Naskh. Not dated; apparently 12th century

No. 452.

foll. 37; lines 17; size $8\frac{1}{2} \times 7$; 6×4 .

جواهر الاصول في علم حديث

الرسول

JAWÄHÎR AL UŞÛL FÎ 'ILM ḤADÎŞ AR RASÛL.

A useful and rare work on the Science of Hadis, divided into four Qisms, w Fâtiḥa and a Khâtimah. The Fâtiḥa is sub-divided into seven Lam'.

Author: Abû'l Faid Muḥammad bin Aḥmad bin 'Alī al Fāsī ابر الفيض محبد بن احبد بن على الفاسي. The author, who died in

A.H. 832 = A D. 1429, is mentioned in Berlin, vol. x, p. 289, and in Brock., vol. ii, p. 172; but we have failed to trace any mention of the author's present composition either in the catalogues or in the biographical works.

Beginning :--- التحمد الله المن اصبح حديث كلامة القديم و الصلوة و السلام على من

المسن كلام حديثة فهدة رسالة في اصول الحديث موسومة بجواهر الاصول في علم حديث الرسول الم

Written in good Naskh. Not dated; apparently 13th century

No. 453.

foll. 25; tines 22; size 10 × 6; 7 × 4.

نزهة النظر في شرح نخبة الفكر

NUZHAT AN NAZAR FÎ SHARḤI NUKHBAT AL FIKAR.

A commentary on Nukhba (a well-known treatise on the Science of Ḥadîş), by Shihabaddin Aḥmad bin 'Alî al Ḥajar al

See

'Asqalani (d. A.H. 852 = A.D. 1449), the author of the treatise.

Lib. Cat., vol. v, part i, No. 159.

Beginning:-

المحمد الله الذمي لم يزل عالما حَيًّا قيوماً سميعا بصيراً و اشهد أن لا اله الاالله وحدة لا شريك له النم ،

The work has been repeatedly printed in India. For other copies of the work, see Berlin, No. 1095; Rampar

Library, Nos. 31-24 Written in fair Naskh. Dated, A.H. 1005.

No. 454.

foll. 99; lines 19; size 10×6 ; 7×31 . شرح شرح نخبة الفكو

SHARH U SHARH I NUKHBAT AL FIKAR. A beautiful copy of a rare commentary on Nuzha, the preceding

work. The name of the commentator does not appear anywhere in

the MS., nor is the commentary mentioned in any catalogue; but an exhaustive study of all the commentaries on Nuzha contained in the Library resulted in the fortunate discovery of the following passage (see fol. 97 of No. 455 below) in the commentary by 'Aif Qari, which establishes the identity of the present commentator.

This passage, which is quoted by 'Ali Qari from the commentary on لم to اعترض عليه Nuzha by Wajihaddin, is found word for word from on fol. 35 of the present MS., which is, without doubt, Wajihaddin's commentary.

قال الشارح وجيه الدين الهندي اعترض عليه استاذي مولانا ابو البركات بأنه قال أولا في الاجمال و هي عبارة عمن يكون غلطه أقل من أصابته فبين كلامه تدافع الا أي يكون لفظة لم هذا وقع تصحيفاً من الفاسن او زلة من القلم ثم قال الخدرني بعض الحرائي انه سأل السخاري عنه فقال رقع لفطة لم غلطاً و اخرج نسطة من عندة و ليس نيه لفظة لم •

who was a famous . وجية الدين اللجراتي Wajihaddin al Gujarâtî وجية الدين traditionist and scholar of Gujarât, died in A.H. 998 = A.D. 1590.

See Subhat al Marjan, fol. 101; where, in the list of his compositions,

the present commentary is mentioned, but no details are given. Wajihaddin, in the passage quoted above, holds that the word in the passage contained in the text of Nuzha which runs thus :-

المراه به من لم يرجي جانب اصالته على جانب خطاة .. is wrongly transcribed in the various copies. Though the text is in the course of studies in almost all Madrasahs, and has been

repeatedly printed, yet the above mistake pointed out by Wajihaddin Beginning:-

is not commonly known to scholars. العصد لله الذي حمدا يوافي نعمة ويكافي مزيدة اللهم صل على

محمد كلما ذكرة الذاكرون و غفل عن ذكرة الغافلون النم = Written in beautiful Naskh. Bears a frontispiece. Not dated; apparently lith century A.H.

No. 455.

foll. 168; lines 21; size $8\frac{1}{4} = 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

شرح شرح النخبة SHARH U SHARH I AN NUKHBAH.

A commentary on Nuzha (see No. 453 above).

By Mullâ 'Alî Qârî ملا على القاري (d. a.n. 1014 = a.d. 1605). See Lib. Cat., vol. v, part i, No. 237.

Beginning:-الحمد لله صحم كلامه القديم الدي هو لحسي الحديث التح

A copy of the work is noticed in Berlin, No. 1109. Written in fair Naskh. Not dated; apparently 12th century

No. 456.

foll. 302; lines 27; size $\mathbb{I} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

قضاء الوطو من نزهة النظ

QADÂ, AL WAŢAR MIN NUZHAT AN NAZAR.

An extensive commentary on Nuzha (see No. 453 above).

By Burhanaddin Ibrahîm bin Ibrahîm al Laqanî al Mâlikî well-known scholar belonging to the وإبراهيم بن ابرهيم اللقائي الهالكي

Maliki school, who is the author of a number of works on different subjects. He worked as m professor of Jami' Azhar in Cairo. He

died in A.H. 1041 = A.D. 1631. See Khulaşat al Aşar, vol. i, p. 6; Brock., vol. ii, p. 316.

Beginning:---

A.R.

حمدا لك اللهم على ما ابرزت في افلاك البداية من طوالع

العديث الغ ۽

The present commentary was composed in A.H. 1023, as appears from the following colophon:-قال مؤلفة عفى الله وكل الشروع في جمعة لعشر مضين من جمادي الاولى من شهور سفة اثلاثين بعد إلا لف و الفراغ امنه بعد عصر

يوم الثلاث رابع شهرومضاي من شهور تلك السفة النر .. used for a living person) are عفى عنه The fact that the words

used for the author by the scribe suggests that the present copy written during the life-time of the author. Written in fair Naskh. Not dated; apparently 11th century

No. 457.

foll. 64; lines 15; size $9\frac{1}{2} \times 6$; 7×4 .

زيدة الانظار ZUBDAT AL ANZÂR.

A very beautiful copy of a rare commentary - Nuzha (see No. 453 above), dedicated to Farrukh Siyar (A.H. 1124-1131 =

AD. 1713-1719).

اقي بن شة مسهد بن عبد البلك الأعرزي. Neither the commentary nor the commentator is noticed in any catalogue; but the fact that the commentator refers to himself in a Lâhûrî, and that he dedicates the present commentary to Farrukh Siyar, suggests that he was a scholar

By Taoî bin Shâh Muḥammad bin 'Abdalmalik al Lâhûrî

of Lahore in the 12th century A.H. The copy is written in beautiful Naskh, with m frontispiece; and the name of the King is written in gold letters, so that it is possible that the present copy was presented to Farrukh Siyar.

..... و نشكرك على تواتر نعمائك و نشكرك على توالى آلائك الم

Written in Naskb. Not dated; apparently 12th century.

No. 458.

foll. 128; lines 17; size 8\(\frac{1}{2} \times 5\(\frac{1}{2}; 6\(\frac{1}{2} \times 3\(\frac{1}{2}. 6\(\frac{1}{2} \times 3\(\frac{1}{2} \times 3\(\frac{1}

حديث الرسول KANZ AL UŞÛL FÎ MA'RIFAT I ḤADÎŞ AR RASÛL.

A commentary on the commentator's own versified treatise, entitled Hirz al Usul, on the Science of Hadis.

By Ni'matallah bin Muhammad al Kuchak as Samarqanor أمنة الله بين محدد بن كريك السائلة. In his commentary, the present

كنز الاصول في معرفة

نمنة الله بن محمد بن كروك السرقندي. In his commentary, the present commentator quotes a number of authors, the latest being 'Alf Qârî (d. A.H. 1014 = A.D. 1605), whom he mentions on fol. 86 thus:—

ر قد قال صولانا الشيخ علي القاري في شرح المشكوة النسخ ر التبديل النع • (my master) and sometimes as شيخنا (my teacher) suggests that the author

master) and sometimes as طيسة (my teacher) suggests that the author
was mapping for 'Ali Qârî, and thus macholar of the 11th century A.D.
Beginning:—
الحمد شه الذي شرح صدرنا باخبار النبوية و نور قلوبنا بانوار

اثار المصطفوية التي ...
Written in Nasta'liq. Not dated; apparently 13th century A.H.

foll. 161; lines 31; size $12 \times 8\frac{1}{6}$; 9×6 .

توضيح الافكار لمعانى

No. 459.

تنقيع الانظار ومرأة النظو

TAUDÎH AL AFKÂR LÎ MA'ÂNÎ TANQÎH AL ANZÂR

WA MIR'ÂT AN NAZAR.

These two works of the same author are bound in one volume. Foll. 1-151. Taudîh al Afkâr. ■ rare commentary on Tanqih

al Anzâr, a work on the Science of Ḥadîs, by lbrâhîm al Wazîr (who died after A.H. 860 = A.D. 1450). See, for a copy of the text, Berlin,

No. 1118. By Muḥammad bin Ismā'îl al Amîr بني اسمعيل الأمير (d. ٨.١).

1182 = A.D. 1769; see No. 339 above). Beginning:— حمداً لک یا من صے سقد کل کمال البه فلا یحوم حوله قدح ولا اعلال

A.R. 1181.

...... و سميته توضيم الافكار لتنقيم معانى الا نظار الم We are not acquainted with any other copy of the commentary.

Foli. 152-161. Mir'ât ■ Nazar, ■ collection of discourses of جرح و تعديل Muḥammad bin Ismā'il with certain scholars on the point

(criticism of the merits of the traditionists), a famous point of the

Science of Hadîs, by the Muhammad bin Ismâ'îl. Beginning:---

حمدا لك يا واهب كل كمال النو • Both works written in the same hand (Naskh). Dated, 176

ARABIC MARUSCRIPTS.

SHI'ÂS' WORKS ON THE SCIENCE OF ḤADÎŞ.

No. 460.

foll. 7; lines 12; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

الوجيؤة

AL WAJÎZAH.

A treatise on the Science of Hadîş, divided into a Muqaddimah and six Fas! s. By Bahâ'addîn Muḥammad bin 'Abdaş Şamad al Ḥārisî بهام الدين

The present work was originally composed = a Muqaddimah

Written in Nasta'liq. Not dated; apparently 13th century A.H.

to the author's previous work, Al Habl al Matin, a work on Hadis;

MIXED CONTENTS IN TRADITION.

No. 461.

المجموعة في العديث

محمد بن عبد الصبد الحارثي (d. A.H. 1081= A.D. 1622; see Lib, Cat., vol. v, part i, No. 290).

vol. v, part i, No. 275.

Beginning:-

الحسد لله الذي على تعمانه المتواترة و آلانه المستقيضة المتكا ثرة

but, later on, was regarded as an independent work.

foll. 45; lines 18; size $9\frac{1}{2} \times 6$; 8×4 .

AL MAJMÛ'AH FÎ AL ḤADÎŞ. The present Majmû'ah contains the following two commentaries on Arba'in by Nawawi (d. A.H. 678 = A.D. 1278). See Lib. Cat.,

Foll. 1-20. تحفة المحبين Tuḥfat Al Muḥibbin, a commentary on Arba'în, by Shaikh Muhammad al Ḥayât As Sindî (d. A.H. 1133 =

A.D. 1752). For another copy and other particulars of the commentary and of the author, see Lib. Cat., vol. v, part i, No. 286. The present copy is **transcription of one belonging to Maulavi**

Sa'îd of Patna, described in Lib. Cat., vol. v, part i, No. 277. Beginning:-الحمد حمدا يليق به النم =

Written in Nasta'liq. Dated, A.H. 1263. Scribe: عبد القادر, the son of 'Ataqallah, a pupil of the above-

mentioned Maulavî Sa'îd. Foll. 21–45. شرح ■ اربعین Sharh Al Arba'in. ■ commentary

on Nawawi's Arba'in, by Nawawi himself. For another copy and

other particulars, see Lib. Cat., vol. v, part i, No. 278. Beginning :—

الحمد تله رب العالمين قيوم السموات والارضين

foll. 171; lines 17; size $7 \times 5\frac{1}{2}$; 5×4 .

appears from the following note m fol. 14*:--

An old and exceedingly valuable copy of m Majmû'ah, contain-

AL MAJMÛ'AH FÎ AL ḤADÎŞ.

البجبوعة في الصديث

No. 462.

ing 12 rare treatises on Hadis, written in the beginning of the 8th century A.H. It bears several autograph Sanads and autograph notes of the chiefs, nobles, traditionists (male and female) and scholars, numbering not less than 1,500 in all, of the 8th century A.H., who studied from the present copy of Majmû'ah in Damascus. We notice that, in A.H. 763, Ahmad bin Ya'qûb bin Ishaq bin Khwaja, scholar of our province (Bihar) studied from the present copy in Damescus (see Sanad II, on treatise No. VI). This most valuable possession of the Library was in the use of scholars of Damascus until A.H. 838. See Sanad No. VI, m treatise No. XII. In A.H. 1179 it fell into the hands of one Mustafa bin 'Alî, scholar of Ḥamât, ==

Written in Nasta'liq. Not dated; apparently 13th century A.B.

السادة الصفاظ والمحدثين الكرام نقير عفو ربه مصطفى بن علي حموي وادة جعل الله التقوى وادة النع ■ The 12 treatises referred to above are as follows.

الحمد على نعبه تشرف بتماك هذا المجموع متحاي الخطوط

Foll. 1-13. I. الابدال العبوالي Al Abdâl al 'Awâlî. A rare treatise, containing 31 'Awâlî Ḥadîş, the narrators of which are

known for their great longevity. Thirty Ḥadîş are taken in the present work from الغيلانيات, work المحلاة 'Awâlî Ḥadiş by Abû Bakr Muḥammad bin 'Abdallâh bin Ibrâhîm (d. A.H. 359 = A.D. 969), and one Ḥadīş of the same category is taken from Al Fawâ'id of Mazkî (d. A.H. 362 = A.D. 972).

Author: Abû'l 'Abbâs Aḥmad bin 'Abdalḥalim bin 'Abdallâh bin Muḥammad أبو العباس العمد بن عبد الله بن صحمد , 'بو العباس العمد بن عبد الله بن صحمد , 'بو العباس العمد بن عبد الله بن صحمد , 'بو العباس العمد بن عبد الله بن صحمد , أبو العباس العمد بن عبد الله بن صحمد , أبو العباس العمد بن عبد الله بن صحمد , أبو العباس العمد بن عبد الله بن صحمد , أبو العباس العمد بن عبد الله بن صحمد , أبو العباس العمد بن عبد الله بن صحمد لله

monly known as Ibn Taimiyah ابن تبيه , a scholar and an author of great repute, belonging to the Hanbali school, known for his special merits and masterly abilities in tradition, jurisprudence and theology. He composed more than 300 works on different branches of Islamic literature. He was born in A.H. 661, and studied under his father and a large number of scholars and traditionists. (For the Shaikhs of the author, see the present Majmû'ah, treatise

No. XII.)

The author was a scholar of great independence of mind, and was recognised a great critic. He engaged in controversy with many contemporary scholars and Safis. He did not hesitate even to differ on certain points from the four Imams (Aba Hanifa, Malik,

Shafi'l and Ahmad bin Hanbal); and boldly criticised many early authorities, Suffis, theologians and traditionists. His boldness and independence, as well as his prejudice against highly esteemed Suffis and scholars of early times, aroused bitter resentment against him, and led to his being frequently removed from the post of professor

of several institutions, and than once being sent to prison. Ibn Hajar, in Ad Durar, tells that, in A.H. 709, Ibn Taimiyah withdrew some of his views, being convinced of his own error. He was sent to fail for the last time in A.H. 726 for condemning the

withdrew some of his views, being convinced of his own error. He was sent to jail for the last time in A.H. 726 for condemning the practice of visiting tombs (مسألة زيارة القبرر), and died in jail in A.H. 728=A.D. 1328. Though he criticised for his prejudice and opposition to accepted views, yet his merits and scholarship were

opposition to accepted views, yet his merits and scholarship were unanimously admitted For his life and works, see Huffâz, vol. iv, p. 228; Ad Durar al Kâminah, vol. i, fol. 94; Ar Radd al Wâfir; Brock., vol. ii, p. 100.

Beginning:-

TRADITION.

الخبرنا ابوحقص عمر بن محمد بن طبرزد البغدادي المؤدب قال

حدثنا بشربن موسى السدى ثنا زكريا بن عدى انبأنا عبد الله بن عمر

عن عبد الله بن عقيل عن جابر قال خرجت مع رسول الله صلى الله عليه

و سلم الى أمرأة من الانصار في نخل يقال لها الاشواف ففرشت لرسول الله

صلى الله عليه و سلم تعصت صوريقال لها المرشوش فقال رسول الله صلى

الله عليه و سلم الآن يأتيكم رجل من أهل الجنة فجاء أبوبكر ثم قال ألآن يأتيكم

رجل من أهل الجنة نجاء عمر ثم قال الآن يأتيكم رجل من أهل الجنة

قال لقد رأيته مطاطباً رأسه من تحمت الصور ثم يقول اللبم ان شئت

جعلته عليّاً فجاء على ثم ان الانصارية ذبحت شاة و صفعتها فاكل و اكلفا

فلما حضرت الظهر قام فصلئ وصلينا ماتهضأ والا توضآنا فلما حضرت العصر

صلى و صليفًا ما توضأ و ما توضأنا (ت) عن عبد بن حميد عن زكريا ابن

indicating the work in which the Hadiş is found.

both scribe and owner of the copy at the time.

Sunan, a for Dâramî, e for Nasâ'î.

of the Sanad last referred to.

Each Hadis is followed by me of the following abbreviations,

of or Turmudî, ¿ for Bukhârî, o for Muslim, ق for Darquini's

The present treatise was composed before A.H. 682, mappears

The colophon and Sanad No. IV, described below, give == to

Written in fair Naskh. The MS. is not dated; but may

from Sanad No. I attached to the present treatise, described below

understand that the present is a transcription of the autograph copy; and that Ahmad bin 'Abdallah (d. A.H. 749 = A.D. 1349) was

conclude that it we written in we before A.H. 732, which is the date

انبأنا ابوالقاسم هبة الله بن محمد عبد الولحد بن احمد بن حصين

الشيباني قال انبأنا ابو طالب محمد بن محمد بن ابراهيم بن غيلان البزاء

عذي النم 🛚

قال المبأنا ابوبكر محمد بن عبد الله بن ابراهيم الشافعي البزاز قال الحديث الاول:---

Our copy contains a note and I Sanads, of which the first three Sanads are copies of those contained in the original autograph copy of the treatise, while the rest belong exclusively to the present copy. Sanads:—

I. Dated, Damaseus, A.H. 682. The writer of the Sanad, who

does not reveal his name, says that, in A.H. 682, Qâsim bin Muḥammad al Barzâlî (d. A.H. 739=A.D. 1339) and many others (male and female), mentioned in the Sanad, studied the work at the house of Barzâlî in Damascus under Zainab bint Makkî (d. A.H. 688=A.D. 1291; see Mir'ât al Janân, fol. 432), a famous female traditionist, commonly called '; and that an Ijâza was granted by her to

على بن كامل الحراني بسماعها من ابن طبرزد بقرأة منتقيها الامام تقى

الدين احمد بن عبد التعليم بن عبد السلام بن تيمية التحراني القاسم بن محمد بن يوسف بن البرزالي و خديجة بنت الشيخ sie بن شيخ عثمان الررمي و آخرون يوم التحميس لانتصاف جمادى الآخرة سنة اثنين و ثمانين و ستمائة بمنزل البرزالي المذكور بدمشق و اجازت

II. Dated, Damascus, A.H. 684. The writer of the present Sanad, who does not mention his name, says that, in A.H. 684,

Safiaddin al Armawî (d. A.H. 723 = A.D. 1323) and many others studied the work at the Dâr al Ḥadîş Ashrafîyah (a famous institution of Ḥadîş in Damascus) under Badraddîn Ahmad bin Shaibân (d. A.H. 685 = A.D. 1288); and that المرابع المرا

بسماعة من ابن طبرزد بقرأة صفى الدين معمود ابي نكر الارموي جمال الدين يوسف المزي و صح الدين يوسف المزي و صح المخميس من شعبل سفة اربع و ثمانين و ستمانة بدار العديث الاشرنية بدمشق و أجاز لهم ه

III. Dated, Madrasah Diyâ'îyah of Damasous, A.H. 684. The writer of the Sanad, who does not give his name, says that, in A.H. 684, Safîaddîn Al Armawî (noticed in the above Sanad), Ismâ'îl bin Yûsuf,

the author of Al Mashîkhat (No. above); and that an Ijâza was granted by the same 'Alî Maqdisî to all who attended the sitting.

سمعها على الشيخ فحر الدين على بن احمد بن عبد الواحد بسماعه من ابن طبرزد بقرأة صفى الدين المذكور عز الدين عبد الرحمن بن الليخ أبراهيم بن عبد الله بن شيخ ابني عمر و اخوة ابو عبد الله محمد و فاطمة

Fâtimah bint Ahmad (noticed in Ad Durar, vol. ii, fol. 159) and many others studied the work at the Madrasah Diyâ'îyah of Damascus under 'Alî bin Ahmad al Maqdisî (d. A.H. 690 = A.D. 1291),

writer of the Sanad, Muhammad bin Yahyâ al Maqdisî (d. A.H. 759 = A.D. 1359), says that, in A.H. 732, Muḥammad bin 'Abdallâh (d. A.H. 793 = A.D. 1393) and his brother, Ahmad bin 'Abdallâh (d. A.H. 749 = A.D. 1349), the scribe and owner of the treatise, studied the work from the present copy at the Madrasah Diyâ'îyah of Damascus under their father, 'Abdallâh bin Ahmad (d. A.H. 737 = A.D. 1337), the writer of Sanads II and III attached to treatise No. II below;

and that me group of scholars, including the writer of the Sanad, attended the sitting.

سمع جميع هذا الجزء على الشيع الامام الحافظ الزاهد بةية السلف محب الدين ابي محمد عبد الله بن شيع الامام شباب الدين احمد بن الامام محب الدين عبد الله بن احمد بن محمد بن ابراهيم المقدسي ... الأمام محب الدين عبد الله بن احمد بن محمد بن ابراهيم المقدسي بقرأة ولدة الفقية المحدث الفاضل المفيد شمس الدين ابي بكر محمد

بقراة ولدة العقية المتعدث العاصل المعيد شمس الدين ابي بكر معدد اخرة صلحب الجزء وكاتبة المحدث الغاصل الذي المحصل شهاب الدين أبو الفتح احمد وفق الله توفيق اهل طاعة و محمد بن يحيي المقدسي و هذا خطة و صح ذلك سنة اثنين و ثلثين و سبعمائة بالضيائية بسفح جبل قلمبون •

V. Dated, the Monastery of 'Izzaddîn of Damaseus, A.H. 732. The writer of this note, Ahmad bin 'Abdallâh, noticed in the above

182Sanad as the scribe and _____ of ___ copy, says that, in A.H. 732, Jamâladdîn Muḥammad bin Yûsuf (d. A.H. 741 = A.D. 1341) and he

himself studied the present treatise at the Monastery of 'Izzaddîn under Jamâladdîn Yûsuf bin 'Abdarraḥmân al Mizzî (d. A.H. 742= A.D. 1342), the author of Tuhfa (see Lib. Cat., vol. v, part i, No. 229) and the brother of Muhammad bin Yûsuf, mentioned above.

قرأت هذا الجزء كله على شيخنا الامام الحافظ البارع الناقد الحجة عمدة التعافظ جمال الدين ابي التعجاج يرسف بن الزكي عبد الرحمن بن

يوسف المزي بسماعة الأحابيث المنتقاة فسمعه الحولا الصالح ابو عبد الله محمد وصح ذلك بكرة يوم الثلثاء السادس عشر ذى الحجة سنَّة اتَّذين ر تلتين ر سبعمائة بطانقاه عزالدين ابن القلانسي

بسفے قاسیوں و کتب احمد بی عبد الله بی المحصب عبد الله بی احمد بی

ابي بكر محمد بن ابراهيم المقدسي عفى الله علم الع . The above note was attested by Jamaladdin al Mizzi, under whom the work was studied, thus:-صحيح ذلک ر کتب يوسف ين الزکي عبد الرحمن بن يوسف المزي ■

VI. Dated, the Madrasah Şâlihîyah of Damascus, A.H. 732. The writer of the Sanad, Muhammad bin 'Ali bin Hasan bin Hamza al Husaini (d. A.H. 732 = A.D. 1332), says that, in A.H. 732,

he studied the work from the present copy at Madrasah Şâlihîyah under Isma'îl bin Yûsuf, noticed in Sanad No. III, with a group of traditionists mentioned in the Sanad; and that an Ijaza was granted by him to all who attended the sitting.

قرأت هذا الجزء على الشيخ المسند مجد الدين اسمعيل بن يرسف بي الحمد بن محمد المقدسي و صح ذلك و تبت يوم الجمعة سابع عشرين شوال سنة اثنين و ثلثين و سبعمائة بالصالحية و اجاز لذا جميع حروياته و كتب محمد بن علي بن

حسن بن حمرة الحسيقي عفى الله عنه ■ VII. Dated, the Jami' Muzaffari of Damascus, A.H. 732. The writer of the present Sanad, Muhammad bin 'Alî al Ḥusainî (the

writer of Sanad No. VI above). that, on the 27th Shawwal, A.H.

bin 'Abdallâh bin Aḥmad al Ḥamawî (d. A.H. 735 = A.D. 1335), ■ traditionist and supervisor of endowments of Damasous. See Ad Durar, vol. i, fol. 85. The said Abû'l 'Abbâs granted ■ Ijaza to both of them.

ثم قرأنة في التأريخ المذكور على الشيخ الجليل الكبير شهاب الدين أبو العباس احمد بن عبد الله بن احمد البارزي الحموي بسماعة من ابن

732, Muḥammad bin Aḥmad and he himself again studied the work from the present copy at Jâmi' Muzaffari under Abû'l 'Abbâs Aḥmad

البطاري بسماعة عن ابن طبرزد و سفدة ... نسمع المحدث شمس الدين ابو عبد الله محمد بن لحمد و صع هذا بالمظفري و لجاز لذا جميع مروياته كتب محمد بن على الحسيني = VIII. Dated, the Ashrafiyah Madrasah of Damascus, A.11.741.

The writer of the Sanad, who does not reveal his name, says that, in A.H. 741, Muhammad bin Hasan bin Naqib (a traditionist of the 8th century A.H.; see Ad Dûrar, vol. ii, fol. 436), with a group of male and female scholars not less than 40 in number, studied the work from the present copy at Madrasah Ashrafiyah under the following four Shaikhs, who granted an Ijaza to all the students attending the

sitting.

i. Mizzî (d. A.H. 742 = A.D. 1342), the author of Tuḥfâ. See
Lib. Cat., vol. v, part i, No. 229.

ii. Taqîaddîn Aḥmad bin Muḥammad bin Aḥmad, a traditionist of the 8th century A.H.

iii. Muḥammad bin Ismā'il bin Ibrāhîm al Khabbāzī (d. а.н., 756 = а.д. 1356).
iv. Aḥmad bin Ibrāhîm bin Ismā'il al Tanūkhī (d. а.н. 743 =

مع الغيافيات على المشائع التربعة السادة اللخيار التعانظ جمال الدين التعجاج بن الزكي عبد الرحمن بن يوسف المزي و تقى الدين احمد بن صلاح الدين محمد بن الحمد بن المعيل

صلاح الدين محمد بن الحمد بن بدر البعلي و شمس الدين محمد بن اسمعيل التفوخي بن ابراهيم بن السعيل التفوخي بن ابراهيم بن السعيل التفوخي بقراًة شمس الدين ابي عبد الله محمد بن حسن بن الفقيب الجماعة يوم الجمعة حادى

ARABIC MANUSCRIPTS. عشرين ربيع الأرل سلة لحدى واربعين واسبعمائة بدار الحديث الاشرنية بدمشق و الحمد لله رب العالمين .

The writer of the Sanad, 'Umar bin 'Abdallah bin Ahmad (d. A.H. 781 = A.D. 1381), says that in A.H. 756 he, with a group of students not less than 60 in number, studied the work from the present copy

IX. Dated, the Madrasah Ashrafiyah of Damascus, A.H. 736.

at the Madrasah Ashrafiyah under Shaikh Muhammad bin Ahmad bin Ibrahim (d. A.H. 780 = A.D. 1380); and that the Shaikh granted an ljäze to all the students.

قرأت جميع هذا الجزء و فيه ثلاثون حديثاً من الغيلانيات وحديث واحد من الفوائد الزكي على الشيخ الصالح المعمر صلاح الدين ابي عبد الله

محمد بن الشيخ تقى الدين احمد بن الشيخ عز الدين ابراهيم بن شرف الدين عبد الله بن شيخ أبي عمر محمد بن لحمد بن محمد بن قدامة المقدسي

...... فسمعة الجماعة ابراهيم بن الشيخ شمس الدين عدد الرحمن بن علي بن عبد الرحمن بن ابي عمر وضع ذلك في يوم الخميس

تاسع عشرين شوال سنة ست و خمسين و سبعمائة بدار الحديث الاشرنية بسفع قاسیون و اجاز ایم مایرویه و کتب عمرین عبد الله بی احمد بی محمد بن ابراهيم المقدسي عفي الله تعالى عليم اليم .

Foll. 15-19. 11. الرباعيات من صعبح عسلم Ar Ruba'fyêt Min Sahih Muslim. A treatise on a collection of those 25 Hadis from Şahih Muslim (see Lib. Cat., vol. v, part i, No. 188) which are transmitted by Muslim (d. A.H. 261 = A.D. 875) from the Prophet

through four intermediate sources. By Aminaddin Muḥammad bin Ibrābim bin Muḥammad al a famous traditionist رامين الدين معمد بن ابراهيم بن محمد الرائي Wânî and scholar of Damascus, who died in A.H. 735 = A.D. 1335; see Ad

Durar, vol. ii, fol. 188. The following note on the title-page tells us that Amîn al Wânî compiled the present treatise for his father, who studied it under one Radiaddîn.

جزء فية احاديث رباعيات من صحيح مسلم بن حجاج رحمه الله من وأخر الربع الأول من الكتاب من ميعادين سمعها الشينع برهان الدين ابراهيم الجله ولدة الامام امين الدين محمد *

Another note on the title-page gives us to understand that the author collected the 25 Hadiş in the present work from a copy of Şaḥiḥ Muslim, written by Ibn Qudâmah (d. A.H. 620 = A.D. 1223), ■ very

بن محمد الواني مؤذن جامع دمشق على الرضى ابن البرهاني انتقاه

reliable traditionist of the 7th century A.H.
Beginning with the Isnad of Ibn Qudamah's copy, thus:—
اخبرنا ابر اسحق ابراهیم بی عمر بی مصر بی فارس الواسطی النّاجر

اخبرنا ابو اسحق ابراهیم بی عمر بی مصر بی فارس الواسطی النّلجر قرأة علیه و نحن نسمع نا ابو القاسم منصور بی عبد المفعم بی عبد الله بی محمد الغراوی سفة اثنین و ستمائه بنیسا بور قال نا الامام ابو عبد الله

محمد بن الفضل بن احمد الفراري الصاعدي نا ابو الحسن عبد الغائر الفارسي قال نا ابو احمد محمد بن عيسى ثنا الامام ابو الحسن مسلم بن الحجاج القشيري قال الحديث الاول:

حدثنا قتبة بن سعد ناليث ح و حدثنا محمد بن رمم نا الليث

عن ابن شباب عن انس بن مالک رضی الله عنه انه اخبره رسول الله صلی الله علیه و سلم کان یصلی العصر و الشمس مرتفعة ه ملی الله علیه و سلم کان یصلی العصر و الشمس مرتفعة ه At the end of the treatise, viz., on fol. 20, are seven Sanads, dated A.H. 664, 665, 665, 666, 667, 688, transcribed from 1bn

1328).

Qudâmah's copy of Ṣaḥīḥ Muslim.

Foll. 21-25 contain the Sanads and notes (18 in number) of those who studied from our copy of the present treatise.

Sanads:—

I. Dated, Damascus, A.H. 724. The writer of the Sanad,

Muḥammad bin Yaḥyâ (see Sanad IV, treatise No. 1), says that, in A.H. 724, 'Abdaliâh bin Aḥmad (d. A.H. 737 = A.D. 1337) and his two sons, Abû Bakr Muḥammad (d. A.H. 793 = A.D. 1393) and Abû'l Fath Aḥmad (d. A.H. 749 = A.D. 1349), and one daughter, Khudaija, with a group of traditionists not less than 30 in number

Khudaija, with a group of traditionists not less than 30 in number including the writer of the Sanad, studied from the present copy under the following Shaikha the Jâmi' Aqram of Damascus; and that Ijâza was granted by them to those who attended the sitting.

i. Yûsuf bin Muhammad bin Sulaimân (d. a.H. 728 = A.D.

ü.

1330).
 iii. 'Abdarraḥmân bin Muḥammad bin 'Abdalḥamîd, ■ traditionist of the 8th century A.H., noticed in Ad Durar,

Ahmad bin 'Abdallâh bin Ahmad (d. A.H. 730 = A.D.

- without the date of his death being given.
 ... برسف ... برسف جميع هذا الجزء على المشائخ الثلثة الامام العالم ... برسف
- بي محمد ... بن سليمان بن آبي العزّ بن رهب بن عطاء ... الحدّفي ... و شباب الدين ... احمد بن ابراهيم
- ... وشباب الدين ... احمد ... بن عبد الله بن احمد بن محمد بن ابراهيم و زين الدين عبد الرحمن بن محمد بن عبد الحميد بن عبد الهادي
- و رين الدين عبد الرحمن بن محمد بن عبد الصميد بن عبد الله
- بي المسمع الثاني و اولاده ابوبكر محمد و ابو الغلم احمد و ام الخير خديجه المسمع الثاني و اولاده ابوبكر محمد و ابو الغلم و صم السبت الوابع و العشرين من شهر جمادى الاولى سنة خمس ذلك في يوم السبت الوابع و العشرين من شهر جمادى الاولى سنة خمس
- و عشرين و سبعنائه بالقرب من جامع الاقرم بسفح قاسيون
 و اجازوالنا جميع مايجوز له روايته النم ع

 II. Dated, the Jâmi Masjîd of Damasous, A.H. 724. The writer
- of the Sanad, 'Abdallah bin Ahmad (d. A.H. 737 = A.D. 1337), says that in A.H. 724 he and many others, not less than 30 in number, studied from the present copy in Jâmi' Masjid of Damascus under the following 3 Shaikhs; and that m Ijâza was granted by them to all
- who attended the sitting.

 i. 'Alî bin Muḥammad bin 'Umar bin 'Abdarrḥmân (d. A.H.

 729 = A.D. 1329).
 - 729 = A.D. 1329). ii. Shākir bin Isma'il bin Ibrāhim (d. A.H. 726 = A.D. 1326
- ii. Shākir bin Isma'il bin Ibrāhim (d. A.H. 726 = A.D. 1326).
 iii. 'Alāaddīn Abī Daigam, noticed in Ad Durar without the date of his death being given, a traditionist of the 8th
- دentury A.H. الجزء على المشائع الثلثة نجم الدين ... على بن محمد بن عمر بن عبد الله الزدي و جلال الدين ... شاكر بن اسمعيل بن
- البراهيم التنوخي وعلاء الدين أبي ضيغم بن عبد الله العلمي ... بقرأة كاتب السماع عبد الله بن احدد بن المعتب المقدسي يوم

Dated, the Madrasah Diya'îyah of Damascus, A.H. 725.

الجمعة ثامن و عشرين جمادى الخرة سنة اربع و عشرين و سبعمائة بجامع دمشق المحروسة و أجازوا لهم جمع ما يجوز لهم روايته الني *

The writer of the present Sanad, 'Abdallah bin Ahmad, noticed above as the writer of the Sanad No. II, says that in A.H. 725 he, with a group of scholars not less than 50 in number, studied from the present copy at the Madrasah Diya'iyah of Damascus,

from the present copy at the Madrasah Diya'iyah of Damascus, under the following 6 Shaikhs; and that a joint Ijâza was granted by them to all who attended the sitting.

i. Ibrâḥim bin Muḥammad al Wâni, the father of the author of the present treatise, noticed in Ad Durar without the date of his death being given.

author of the present treatise, noticed in Ad Durar without the date of his death being given.

ii. Muḥammad bin Aḥmad bin Abî'l Haijâ' (d. A.H. 726 = A.D. 1326).

iii. Muḥammad bin 'Alî bin Aḥmad al Maqdisî (d. A.H. 726 = A.D. 1326), the man of the author of Al Mashîkhat

(No. 322 above).

iv. Muḥammad bin Abî Bakr bin Ṭarkhân (d. A.H. 735 = A.D. 1335).

v. Zainab bint 'Abdarraḥmân (d. A.H. 737 = A.D. 1337).

v. Zainab bint 'Abdarraḥmân (d. A.H. 737 = A.D. 1337).
vi. Muḥammad bin Abî Bakr Ad Dâ'im (d. A.H. 743 = A.D. 1343).

und جميع هذا الجن على المشائع السنةبرهان الدين

... محمد بن ابي بكر بن احمد بن عبد الدائم بن فعمة و أم عبد الله زينب بنت ... عبد الرحمن بن ابى عمر بن قدامه بقرأة كاتب السماع عبد الله بن احمد ابن المحب المقدسي يوم الخميس الرابع من جمادى الارلى سفة خمس و عشرين و سبعمائة بالمدرسة الضيائية

بسفح قاسيون ر اجازرا لهم من مروياتهم ...
IV. Dated, the Jâmi Muzaffarî of Damascus, A.H. 725. The

writer of the present Sanad, Muḥammad bin Yaḥyâ, noticed above

as the writer of Sanad No. I, says that in A.H. 725 he, with m group of scholars not less than 30 in number, studied from the present copy at Jâmi' Muzaffarî of Damascus under the following 2 Shaikhs; and that an Ijâza was granted by them to all who attended the sitting.

i. Muḥammad bin Ibrâhim bin 'Abdallâh (d. A.H. 748 = A.D. 1348).

A.D. 1348).

ii. 'Abdallah bin Ibrahim bin 'Abdallah (d. а.н. 731 = а.д. 1331).

1331).

و محمد بن يحيى بن محمد بن سعد بن عبد الله المقدسي و هذا خطه و صح ذلك في يوم الاثنين العشرين من جمالتي الاخرة سنة خمس و عشرين و سبعمائة بالجامع المظفري بسفے جبل قاسيون و اجازواانا جميع مروباتهم .

V. Dated, the Madrasah Najibiyah of Damascus, A.H. 725.

Muḥammad bin Yaḥyâ, noticed as the writer of the above Sanad, is also the writer of the present Sanad. He tells us that, in A.H. 725, 'Abdallâh bin Aḥmad (the writer of Sanad No. II above) and many others studied the present copy at Madrasah Najîbîyah under Aḥmad bin 'Abdalmuḥsin bin Ḥasan (d. A.H. 726 = A.D. 1326).

Aḥmad bin 'Abdalmuḥsin bin Ḥasan (d. A.H. 726 = A.D. 1326).

المحسن بن حسن الدمشقى بقرأة الشيم، عبد الله بن احمد بن المحسب بن عبد الله بن احمد بن ابذالا المحسب بن عبد الله بن احمد بن محمد بن ابذالا ابوبكر محمد و ابو الفتح احمد و محمد بن يخمى بن محمد بن سعد

المقدسي و هذا خطه و ذلك في يوم الربعاء الناسع و العشرين من جمادى الاخرة سنة خمس و عشرين و سبعمائة بالمدرسة النجيبة بدمشق ■ VI. Dated, the Jâmi Masjid of Damascus, A.H. 725. The ■■■

Muhammad bin Yahya noticed above, is the writer of the present Sanad. He tells us that in A.H. 725, with a group of scholars not less than 50, he studied the present work in Jami' Masjid of Damescus

under the two following Shaikha; and that an Ijaza was granted by them to all who joined the sitting. i. Muhammad bin Musallam (d. A.H. 726 = A D. 1326).

ii. Muḥammad bin Muḥammad bin Ni'mah, a traditionist of the

8th century A.H.

سمع جميع هذا الجزء على الشيخين سيدنا ... محمد بن مسلم بن

ملك بن مزرع ... و محمد بن مجمد بن نعمه بن احمد بن جعفر ...

محمد بن يحي بن محمد بن سعد المقدسي و هذا خطه ... و صم ذلك

فى يوم الاربعاء الثاني و العشرين من شبر جمادتي الأخرة سنة خمس و عشرين و سبعمائة بجامع فامشق المصروسة و اجازا لذا جميع ما يجوز الهما

VII. Dated, the Masjid of Arza of Damascus, A.H. 725, written by the Muhammad bin Yahya. He tells us that he again, with

å group of scholars, studied the present copy under m female traditionist, Ummu Ibrāhim; and that I Ijāza was granted by her to all who attended the sitting.

و سمعه بالقرأة في التأريخ المذكور على الشيخة الصالحة ام ابراهيم و اجازت لنا جميع ما يجوز لة روايته ه VIII. Dated, the old Mosque (مسجد عليق) of Damascus, A.II.

728. 'Abdallah bin Ahmad, noticed as the writer of Sanad No. II and of many other Sanads referred to above, is also the writer of the present Sanad. He tells us that with some others he, in A.H. 728, studied the present copy at the Masjid 'Atiq of Damascus under

Muhammad bin Ibrâhim bin 'Abdallâh (d. A.H. 748 = A.D. 1348): and that an Ijaza was granted to all who attended the sitting.

سمع جميع هذا الجوزء على الشيئ محمد بن أبراهيم بن عبد الله ... بن محمد المقدسي بقرآة كاتب السماع عبد الله بن الممد سفة ثمان و عشرين و سبعمائة بالمسجد العتيق و اجاز الم

جميع مروياته * IX. Dated, the Qâsiyûn of Damascus A.H. 731; and written by Muḥammad bin Yaḥyâ, the writer of Sanad No. I and of many other

Sarads noticed above. He tells that, with a group of scholars

not less than 60 in number, he studied the present copy in A.H. 731 under the following two Shaikhs; and that an Ijâza was granted by them to all who attended the sitting.

i. Qasim bin Muhammad al Barzâli (d. A.H. 739 = 1339).

ii. Muhammad bin Mahmûd = Salami (d. A.H. 738 - A.D. 1338).

ii. Muhammad bin Mahmûd - Salamī (d. A.H. 738 = A.D. 1338) سع جميع هذا الجزء على الشيخين الامام العلامة الارحد البارع

الحجة الحافظ الفاقد مؤرخ الشام ... القلم بن محمد بن يوسف البرزالي و محمد بن زين الدين معمود بن ابي طاهر السلمي

..... و محمد بن زين الدين معمود بن ابي طاهر السلمي بقرأة مالكه محب الدين ابي محمد عبد الله بن احمد المقدسي و صح ذلك يوم الثلثاء الحادى و العشرين من

شمر رجب سنه احدى و ثلاثين و سبعمائة بسفع قاسيون و اجاز الجماعة ما يجوز لهما روايته ...

X. Dated, the Jâmi' Muzaffarì of Damascus, A.H. 732, and

written by Hasan bin Muhammad M Nåbulusi (d. A.H. 772 = A.D. 1372). He tells us that, in A.H. 732, he joined the sitting held at Jâmi' Muzaffarî for the study of the treatise under the following two Shaikhs, who granted an Ijêza to all the students (20 in number).

i. Muhammad bin Ibrâhîm (d. A.H. 748 = A.D. 1348).

ii. Muhammad bin Abî Bakr ad Dâ'imî (d. A.H. 743 = A.D. 1343).

الحمد لله قرأت هذا الجزء على الشيخين عز الدين ابي عبد الله محمد بن ابراهيم بن عبد الله محمد بن ابراهيم بن عبد الله بن ابرى عمر بن قدامه و شمس الدين ابي عبد الله محمد بن ابي بكر من عبد الدائم فسمعة الجماعة

ر اجازا رضح ذلك في يوم السبت الطامس من شعبان سنة اثنين و ثلاثين و سبعمائة بالجامع المظفري ... و كنية حسن بن محمد النابلسي *

XI. Dated, the Masjid 'Atîq, close to the Madrasah of Abu 'Umar, A.H. 732. It was written by Qinjuq, the Governor of Damascus, who, according to Ad Durar, vol. ii, fol. 151, died in A.H. 771 = A.D. 1371. He tel's muthat, in A.H. 732, he and Ibrâhîm bin

Abî Bakr bin Ya'qub bin Al Malik al 'Âdil (d. A.H. 746 = A.D. 1346), one of the descendants of King 'Âdil (A.H. 635-637 = A.D. 1238-1240;

50 in number, studied the work from the present copy under Shaikh Muhammad bin Ahmad bin Hazim, a traditionist of the 8th century A.H., who granted an Ijaza to all who attended the sitting.

ma Ad Durar, vol. i, fol. 11), with a group of scholars not less than

سمع رباعيات من صحيح مسلم على الشينج الصائح احمد بن محمد بن حامد بن حسن المقدسي عماد الدين ابراهيم بن ابي بكر بن يعقوب بن الملك العادل ابي بكر محمد بن ايوب

XII. Dated, the house of Al Wânî in Damascus, A.H. 732. It was written by Muḥammad al Khatîb (d. A.H. 735 = A.D. 1335). He says that, in A.H. 732, he and Ḥasan Nâbulusî, the writer of the abovementioned Sanad No. X, with many group of scholars not less than in number, studied the work from the present copy under Shaikh

Ibrâhim bin Muḥammad al Wânî, the rather of the author of the present work; and that an Ijâza was granted by him to all who attended the sitting.

ممع جميع هذا الجزء على الشيئ الأجل أبراهيم بن محمد

بن احدد الواني رئيس المؤذنين بجامع دمشق...بقرآة الامام ...بدر الدبن حسن بن محمد بن مالح بن محمد النابلسي و محمد بن محمود الخطيب و هذا خطه و صع ذلك في يوم الاثذين حادي و عشرين شبر شعبان سنة اثنين و ثلاثين و سبعمائة بمذرل المسمع بدمشق المحررسة و لجازلنا جميع ما يجوز له روايته =

XIII. Dated, the Monastery Samsâtîvah of Damascus, A.H. 732. It written by 'Abdallâh bin Ahmad, noticed as the writer of Sanad No. II and of many others. He studied at the Samsâtîyah

of Sanad No. II and of many others. He studied at the Samsâţîyah Monastery, with a group of traditionists, under the following two Shaikhs; and I jaza was granted by the latter to all who attended the sitting.

· 1336). 'Umar bin 'Abdallâh bin 'Abdalaḥad (d. A.H. 744 = A.D. ji. 1344).

'Alî bin Muhammad bin Mamdûd (d. A.H. 736 = A.D.

- سمع جميع هذا الجزء على الشيخين الصالحين الجليلين الزاهدين
- علي بن محمد بن ممدود بن جامع بن عيسى البغدادي
- و الفقية العالم عمرين عبد الله بي عبد الأحد بقرأة
- كاتب السماع عبد الله بي الحمد ... المقدسي و صم ذاك في يوم اللحد الطامس عشر من ذي القعدة سنة اثنين و ثلثين و سبعمائة بالطانقاة
 - السمساطية جوار جامع دمشق ر اجازا لمم = XIV. Dated, Damasous, A.H. 739. The writer of the present
- Sanad, Ibrâhim bin Muḥammad bin Abî Bakr al Ḥasanî, a traditionist of the 8th century A.H., says that, with m group of 10 traditionists, he studied the work from the present copy in A.H. 739 under Saffyah bint Ahmad, a female traditionist, who died in A.H. 741 = A.D. 1341.
- An Ijaza was granted to all who attended the sitting. سبع جبيع هذا الجزء على الشيشة الصالحة صفية بنت أحمد ...،
- المقدسي زوجة الشيع بماء الدين علي بن عمر و كاتب السماع ابراهيم بن محمد ابي بكر الحمني سفة تسع و ثلثين ر سبعمائة
 - او اجازت XV. Dated, Damascus, A.H. 734. It was written by Ahmad bin 'Abdallah (d. A.H. 749 = A.D. 1349), the owner and scribe of
 - treatise No. I. He studied the work from the present copy in A.H. 734 under Bahá'addin 'Alí bin 'Umar (d. A.H. 749 = A.D. 1349) and his wife, Safiyah, noticed in the above Sanad. A number of traditionists, not less than 30 in number, joined the sitting; and an
 - Ijāza was granted by them jointly to all who attended the sitting.
 - قرأته عليها و على والد اولادها بهاء الدين علي بن عمر بن احمد بن عمر بن ابي بكر فسمعة برهان الدين بن الحافظ قطب الدين عبد الكريم و ابن المسمع و صے يوم الاربعاء ثالث عشرين ربيع الاول
 - سنه آربع و ثلثين و سبعمائة و اجازا كتبه احمد بن عبد الله ابن المحب .

XVI. Dated, the Manzil of Saifaddin Qinjuq in Damascus, A H.

737. It was written by 'Abdallah bin Ahmad, the writer of many Sanads referred to above. He says that he and Saifaddin Qinjuq, the Governor of Damascus (see Sanad No XI, above), with a group of scholars not less than 100 in number, studied under the following 6 Shaikhs, who jointly granted an Ijaza to all the students

- following 6 Shaikhs, who jointly granted an Ijâza to all the student who attended the sitting:—

 i. Jamâladdîn Yûsuf al Mizzî (d. A.H. 742 = A.D. 1341).

 ii. Muhammad bin Muhammad bin Hasan an Nâ ib (d. A.
 - i. Jamâladdîn Yûsuf al Mizzî (d. A.H. 742 = A.D. 1341).
 ii. Muḥammad bin Muḥammad bin Ḥasan an Nâ ib (d. A. t. 750 = A.D. 1350)
 iii. 'Alî bin Muḥammad bin Mamdûd (d. A.H. 736 = A.D. 1336).
 - iv. 'Abdallâh bin Ḥusain (d. A.H. 735 = A.D. 1335).
 v. Aḥmad bin Muḥammad bin Aḥmad (d. A.L. 742 = A.D. 1342).
- vi. 'Alâaddîn Abî Daigam Qarâsunqur, a scholar of the Sth century A.B. سبع جبيع هذا الجزء على الشيع ابي الحجاج برسف بن الزكي بن يرسف المزي و محمد بن الحسن بن ابي الحسن ابن
- نباتة المصري و علي بن محمد بن ممدود ... البغدادي و عبد الله بن الحسن بن الثائب و احمد بن محمد بن احمد ... المقدسي
- و سيف الدين قفجق بن بيدغان العلائي و صم يوم الاحد سائس عشر شعبان سفة سبع و ثلاثين و سبعمائة بمنزل سيف
- الدين تنجن = XVII. Dated, the Jâmi' Muzaffarî of Damascus, A.H. 745. It was written by Ahmad bin 'Alî al Kurkî, = scholar of the 8th century. He, along with other scholars, studied the present treatise

tury. He, along with other scholars, studied the present treatise under Muhammad bin Ibrâhîm bin 'Abdallâh (d. A.H. 748 = A.D. 1348) by whom an Ijâza granted to the students who joined the sitting.

ابي عمر ... المقنسي وضح ذلك و ثبت يوم السبت رابع عشر

قرأت هذا الجزء على الشيئج محمد بن ابراهيم بن عبد الله بن

شوال سنة خمس و اربعين و سبعمائة بالجامع المظفري بسفي جبل قاسيان و لجاز لي ان اروي جميع ما يجوز له روايته بشرطه و كتبه متلفظا بذلك الحمد بن على الكركي = XVIII. This note, dated A.H. 747, tells us that Ahmad bin

'Abdallah (d. A.H. 749 = A.D. 1349), with sproup of ten traditionists, studied the present treatise at Dar al Hadiş al Ashrafiyah of Damascus under Muḥammad bin Ibrahim, referred to in the preceding Sanad,

Foll. 26-46. III. جزء فيه من عرالي الحديث Juz'un fi hi Min 'Awâlî al Ḥadiş. A treatise consisting of 70 'Awâlî Ḥadiş and 3

'Awâlî al Ḥadîş. A treatise consisting of 70 'Awâlî Ḥadîş and 3 'Âṣâr, transmitted from 19 Shaikhs of the author, arranged in alphabetical order.

By Qâsim bin Muḥammad bin Yūsuf al Barzâli المرافي عصوب البرزالي,

tamous scholar and
reliable traditionist of Damascus. He studied under 2,000 Shaikhs, whom he mentions in Al Mu'jam,
big work of his in 26 volumes. He is commonly known

as مؤرخ الشام (the historian of Syria). He composed a continuation of مؤرخ الشام (the historian of Syria). Well-known history of Egypt by Abû Shâmû (d. A.H. 665=A.D. 1268); Hand-list, No. 2323. He known a good scribe, like his father, Muḥammad bin Yûsuf (see p. 223 below); and he transcribed a number of works For his autograph, see Sanad on fol. 237b, Al Mashikhat, No. 322 above,

and Sanad No. I, Treatise No. VI, below). He died in A.H. 739 =

A.D. 1339; see Ad Durar, vol. ii, fol. 147.

The scribe, 'Umar bin 'Abdallah (d. A.H. 781 = A.D. 1381), gives to understand in the colophon that Barzali composed the present treatise in the month of Jumada I, and died a few months later, in the month of Dû'l Hijja. The scribe also mentions the 19 Shaikha from whom he quotes the Hadis in the present treatise, transmitted

from whom he quotes the Ḥadîş in the present treatise, transmitted from three Shaikhs: (i) Abû 'Alî Ḥanbal (d. m n. 604 = A.D. 1204); (ii) Ibn Ṭabarzad (d. A.H. 607 = A.D. 1207); (iii) Zaid bin Ḥasan al Kindî (d. A.H. 613 = A.D. 1213).

Beginning:—

ابو العباس الحمد بن ابي بكر بن سليّمان بن علي بن سالم الدمشقي المعروف بابن الحموي قرأة عليه و انا اسمع قال انا أبو حفص عمر بن محمد بن طبرزد البغدادي قر**أة** عليه و أنا حاضر في مستبل جمادي الأرلئ سفة

خمس و عشرين و خمسمالة قال ابوطالب معمد بن محمد بن ابراهيم بن

غيلان البزاز قال أنا أبوبكر محمد بن عبد الله بن أبراهيم الشانعي ثنا أبوبكر

الحمد بن عبيد الله ثغا روح بن عبادة ثغا عثمان بن غياث انا ابو نصر

س ا**بي** سعيد ال**خدري** رضي الله عقم الله قال پمر الدّاس على حشر

work under Barzali in the month of Jumada I, A.H. 739, the year in

many Sanada belonging to Treatise No. II, tells us in the following autograph Sanad that, in the month of Jumada I, A.H. 739, 'Umar bin 'Abdallah, the scribe, studied the present treatise at Jami' Muzaffarî of Damascus under Barzâlî; and that group of scholars, not less than 40 in number, including the writer of the present Sanad, joined the sitting, an Ijaza being granted by Barzali to all

قرأت جميع هذا الجزء علي مخرجة الشيم الامام العلامة الارحد البارع

الحجة مؤرخ الشام عمدة الحفاظ و المحدثين علم الدين ابي محمد القاسم

س محمد بن يوسف البرزالي الاشبلي الشائعي نسمعة

ماحب الجزء و كاتبه زين الدين ابو مفم عمر بن شيطنا

محسب الدين ابي محمد عبد الله وصح ذلك و ثبت في يوم

الثلثاء عاشرجمادى الاولئ سفة تسع و ثلاثين وسبعمائة بالجامع المظفري بسفح

فاسيون راجاز المسمع الجماعة المذكورين جميع ما يجوز له روايته وعدتهم

اربعون نفسا و كتب محمد بن يحيئ بن محمد بن يحيئ ... المقدسي =

'Awâlî al Ḥadiş. A treatise by Barzâlî (d. A.H. 739 = A.D. 1339), the author of treatise No. III. It consists of 50 'Awâlî Ḥadîş, transmitted from female Shaikhs of Barzali, arranged in alpha-

Foll. 49-60. IV. جرء فية من عوالي الحديث Juz'un fî hi Min

The scribe, in the above passage, tells us that he studied the

Muhammad bin Yahyâ (d. A.H. 759 = A.D. 1359), the writer of

TRADITION.

ثلاث و ستمائة بالجامع المظفري بسفح قاسيون قال اذا ابو القاسم هبة الله ابن

which the treatise was composed.

the students.

محمد بن عبد الواحد بن العصين الشيباني قرأة عليه رانا اسبع في سنة

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جهذم س

oetical order. It composed, like the last treatise, in A.H. 739, the year in which the author died.
'Umar bin 'Abdallâh (d. A.H. 781 = A.D. 1381), the scribe, tells

us in the tollowing note at the end that, in A.H. 739, he transcribed both these treatises of Barzāli (Nos. III, IV) from the autograph copies. كتبه من خط مخرجه الشيخ الجافظ علم الدين القاسم البذكور رحمه الله عمر بن عبد الله بن احمد بن المحب في شعبان سنة تسع و ثلاثين و سبحالة *

The present treatise is followed by a Sanad, dated the Jâmi, Muzaffarî of Damaseus, A.H. 739, written by Muḥammad bin Ḥasan bin Alī bin 'Umar al Maqdisî, a traditionist of the 8th century A.H. He says that on the 13th of Jumāda I. A.H. 739, he studied the pres-

He says that, on the 13th of Jumada I, A.H. 739, he studied the present copy, with a group of 40 scholars, at Jami' Muzasiari under the author of the treatise. An Ijaza was granted by Barzali to the students who attended the sitting.

سمع هذا الجزء على مخرجة الشيخ ... القاسم بن محمد بن يوسف البرزالي و كاتب الاسماء محمد بن حسن بن علي بن عمر بن احمد المقدسي و هذا خطة و صح ذلك في يوم الثلثاء العاشر من جمادى الارلى سفة تسع و ثلاثين و سبعمائة بالجامع المظفري بسفح قاسيون

ظاهر دمشق و اجاز المسمع الجماعة جبيع ما يجوز له روايته و عدتهم اربعون نفساً . Two foll. at the end of the present treatise are blank. Foll. 64-81. V. جزء فيه من عوالي العديث Juz'un fî hi Min

'Awâlî al Ḥadîş. An autograph copy of a collection of 'Awâlî Ḥadîş transmitted by 'Abdallâh bin Ḥasan (d. A.H. 732=1.D. 1332), Chief Justice of Syria, from 15 male and 6 female Shaikhs.

By Muhammad bin Yahyâ bin Muhammad al Maqdisî مصده البقدسي به prominent traditionist of Damascus, who died in A.H. 759 = A.D. 1359. See Ad Dûrar, vol. ii, fol. 545. As noted above, he is the writer of Sanad No. IV, Treatise No. I, and of Sanads Nos. IV, V, VI, VII, IX, Treatise No. II. The fact that he studied under so many Shaikhs, and received Ijâzas from them, proves the merit of the author in tradition. The author tells

them, proves the merit of the author in tradition. The author tells us, in the following autograph note, that he composed the present treatise for 'Abdallah bin Ahmad, the narrator of the Hadîş collected in the work.

مجزء نيه من عوالي سيدنا الشيخ الامام العالم البارع الرحد الزاهد جزء نيه من عوالي سيدنا الشيخ الامام العالم البارع الرحد الزاهد بقية السلف جمال العلماء مفتى المسلمين قاضى القضاة شرف الدين ابي

محمد عبد الله بن الشيخ الحسن بن الشيخ عبد الله بن الشيخ عبد الله بن الشيخ عبد الله بن الشيخ عبد الغذي بن مسرور الشيخ علي بن مسرور المقدسي الحاكم بالشام المحروسة حرفه له كاتبه

محمد بن يحيى المقدسي •
The following colophon tells = that the present treatise was composed in A.H. 731: المفرد الجزء المغرج من عوالي شيوخ قاضي القضاة : 131. المغرج من عوالي شيوخ قاضي القضاة : 131. المخرج المعارج من عوالي شيوخ قاضي القضاة : 131.

المر الجزء المغرج من عوالي شبوخ فاضي العصاه : composed in A.H. 731: المر الجزء المغرج من عوالي شبوخ فاضي العصام و عن سنة بالاجازة كتبه منتفيه محمد بن يجيئ المقدسي في الخامس و العشرين عن رجب سنة احدى و ثلاثين و سعمائة بسفح جبل قاميون =

Beginning :—

اخبرنا الشيئ العدل سديد الدين ابو محمد الملكي قرأة عليه ر انا اسمع في جمادى الاخرة سنة احدى و خمسين و سبعمائة النع * The prosent copy ends with the following Sanad, dated, Damasous,

A.H. 731, written by 'Abdallah bin Ahmad (d. A.H. 737 = A.D. 1337), the writer of Sanad No. II, Treatise No. II. He tells = that, with a group of 30 scholars, he studied the work from the present copy under the above-mentioned 'Abdallah hin Hasan, the narrator of these 'Awall Hadis, who granted = Ijaza to all the students who

attended the sitting, which took place at his house in Damascus.

ابي محمد عبد الله بن الامام حسن بن شرف الدين ابي موسى عبد الله بن

ایده الله رزایة جمیع ما یجوز له رزایته .

The writer of the Sanad adds a note, in which he mentions the

The writer of the Sanad adds a note, in which he mentions the date of death of 'Abdallah bin Ḥasan, thus:--توفي قاض القضاة شرف الدين المخرج له هذا الجزء في

توفئ قاغي القضاة شرف الدين المخرج له هذا الجزء في ليلة الخميس مستهل جماسي الولى سنة اثنين و ثاثين و سبعمائة intermediate narrators.

687, 688, 689.

reatise.

Beginning with Isnad, thus:-

ر دفن بعد أن يصلئ عليه بالجامع المظفري بسفح قاسين و دفن بتربة

Musnadî Ahmad bin Hanbal. A collection of 39 'Awâlî Hadîş of Musnad (see Lib. Cat., vol. v, part i, No. 242), transmitted by Ahmad bin Hanbal (d. A.H. 241 = A.D. 855) from the Prophet through 3

Sulâşîyât Min ثَاثَيَات من مسند احبد بن حنبل VI. و Foll. 85-90.

By Qasim bin Muḥammad bin Yûsuf al Barzalî قاسم بن محمد بن

يرسف البرزالي (d. a.h. 739 = a.d. 1339); see Treatise No. III abovo.

الشينح ابن عمر •

The following 7 Sanads belong to the present copy of the

An autograph Sanad, dated the Dâr al Ḥadiş Nûrîyah of

Damascus, A.H. 735, written by Barzâlî, the author of the treatise. He says that Aḥmad bin 'Abdallâh, the scribe, studied the present work from this copy under him, and compared it with the original autograph copy. Barzâlî granted an Ijâza to the scribe, whose

father. 'Abdallah, was one of his Shaikhs.

أبر الفتح أحمد بن شيخنا الامام محسالدين أبي محمد عبد الله بن أحدد المقدمي ... و قابلت نسخته هذه سنة خمس و ثلثين

واسعدمائه بدار الحديث القورية والجؤت الهاجميع ما يجوزلي روايت

dated A.H. 736, mentions that, with a group of 20 scholars, he studied

محمد عبد الله بن المحب المقدسي ... نسمعة جماعة و صح

ذلك يوم الاحد ثامن عشرى المحرم سنة ست و ثلثين و سبعمائة

This Sanad is attested by 'Abdallah (d. A.H. 737 = A.D. 1337), the father of Ahmad thus: هذا صحيح كتبه عبد الله بن المحد بن المحب

Sanad, dated the Madrasah Diyâiyah of Damascus, A.H. 736, says that his two sons, Ahmad, the scribe of the copy, and Muhammad, with ■ group of 40 traditionists, male and female, studied under him | and

رفقهما الله تعالى ر ايلي بطاعة ر المحدثون

وصح ذلك في يوم التحميس التاسع عشر ربيع الاول سفة سنت و ثلثين

و سبعمائة بالمدرسة الضيائية بسفح قاسيون و اجزت لهم كآبه عبد الله بي احمد

the Dâlih of Damascus, A.H. 736, says that Muhammad bin Yahyâ (d. A.H. 759 = A.D. 1359), author of treatise No V above, studied from the present copy, with m group of scholars, under him; and that

IV. The same 'Abdallah, in another autograph Sanad, dated

بن المحب المقدسي عفى الله عنهم -

سمع جميع هذا الجزء من لفظي ولدامٍي إبريكر متعمد و احمد

III. The above mentioned 'Abdallah, in the following autograph

كتب احمد بن عبد الله بن احمد ... المقدسي عفى الله عليم •

قرآت جميع هذا الجزء على سيدي و مولاً في و شيخي و والدي ابي

under his father, 'Abdallah, from the present copy.

that he granted an. Ijaza to all the students.

he granted an Ijâza to all the students.

.المقدسي

سمعه عأى صاحبه الفقية المتحدث المقرى الصالح شهاب الدين

و كذب القاسم بن محمد بن يوسف البرزالي عفى الله عنه .

II. The same Ahmad bin 'Abdallah, in the following Sanad,

سمعة على ايضا بقرأة المحدث الفاضل شمش الدين التحمد بن يحي بن سعد

بن سعد و صبح فالك في يوم الثلثاء سائس عشرين جمائمي الارلي سفة ست . ثلاثم مسعمائة بعجما قاسم بإعاليه صكار دوق دالداله الماء

و ثلاثين و سبعمائة بعجل قاسيون باعالية مكان يعرف بالدالة و اجزت الهم كتبه عبد الله بن لحمد المقدسي =

V. Muḥammad (d. A.H. 793 = A.D. 1393), the second son of the above-mentioned 'Abdallah, who studied the present copy (see Sanad No. III above) and treatise No. II (see Sanad No. IV of that treatise) under his father, tells me that in A.H. 763, with m group of

40 scholars, he studied the present copy at Jâmi' Amavî of Damascus under Qâdî Aḥmad bin Muḥammad (d. A.H. 764 = A.D. 1364), from whom all the students received an Ijâza.

الربئس القاضي بدر الدين احدد بن صحدد بن محمد بن احدد الرفاق ...

و صح ذلك و ثبت في يوم الاحد تاسع عشرين شوال سفة ثلاث و سنين

و سبعمائة بالجامع الاموي بدمشق و اجاءلنا مايجوز جميع له روايته ...

VI. The above-mentioned Muḥammad, in the following autograph Sanad, says that in A.H. 763, when he was studying the present copy at Madrasah Ṣalâḥîyah of Damascus under Muḥammad bin

Aḥmad bin Ibrâhîm (d. A.H. 780 = A.D. 1380), one Aḥmad bin Ya'qûb bin Isḥâq bin Khwâja al Kirazî al Bihâri al Hindî al Ḥanafî, and some others, joined the sitting; and that an Ijâza was granted by the Shaikh to all the students.
ثم ترأته على الشيخ الامام ... صلاح الدين ابي عبد الله محمد بن

بن سعد الاسفرائيذي و الشيخ انصالح شرف الدين احمد بن يعقوب بن استعق بن خواجه الكرازي البهاري الهذمي التحققي و صع ذلك و ثبت

VII. 'Umar bin 'Abdallâh (d. A.H. 781 = A.D. 1381), the scribe

of the following Sanad, says that in A.H. 763, with a group of 40 scholars, he studied the present copy at Madrasah Ashrafiyah of Damascus under Shaikh Muhammad bin Ahmad bin Ibrâhîm, noticed in the preceding Sanad, and that all the students received

قرأت هذا الجزء و هو مغتقى من ثقاتيات مسفد الامام احمد بن

حندل على شيخنا الشيخ انصالح ابي عبد الله

محمد بن الشيخ تقى الدين احمد بن الشيخ عز الدين أبراهيم بن عبد الله

بن شييح الاسلام ابي عمر محمد بن لحمد بن قدامه المقدسي...

ثالث عشرين صفر سفة ثلاث وستين بدار الصديث الاشرفية بسفح تاسيون

و اجازِلهم ما يرويه كتب عمر بن عبد الله بن احمد المحب المقدسي •

Foll. 95-107. VII. الأربعون البلدانية Al Arba'ûn Al Buldânîyah.

By Abû 'Abdallâh Muḥammad bin Aḥmad Ad Dahabî أبر عبد

Dahabî tells us, in the preface, that the desire to compose an Al

Arba'ûn Al Buldânîyah was prompted by the similar compositions of Salafi, Ibn 'Asakir and others. The result was the present composition and two other Arba'ûns, viz., Arba'ûn from Mu'jam Abî Bakr and Arba'ûn from Mu jam Ibn Jumai' (see No. 321 above).

A collection of 40 Hadis of 40 Shaikhs belonging to 40 different

famous author and scholar, and an الله محمد بن أحمد الذمبي authority often quoted in history, biography, tradition and jurisprudence. He was born in A.H. 673, and studied under numerous Shaikhs whom he enumerates in his work, Al Mcjam al Kabîr. He died in A.H. 748 = A.D. 1348, leaving behind him a large number of pupils and compositions. Brock., in vol. ii, p. 46, mentions the existence of 21 works in different libraries. For his life, see Ad

...... وصح ذلك في يوم الاثنين

places taken from Al Mu'jam (No. 319 above).

في يوم السبت خامس شهر نمي قعدة المحرم سنة ثلاث و ستين و سبعمائة

an Ijâza.

Fol. 94 is blank.

Dûrar, vol. ii, fol. 219.

TRADITION.

بالجبل الرباط القلائشي بالصلاحية والجاز لذا ما يجوزله ورايته •

Beginning:-

الحمد لله على نعمة و أشهد أن لا أنه الا الله و أشهد أن محمدا عبدة و رسولة ثم افي قد كذت سمعت الربعين البلدادية للحافظ

السلفي و الاربعين البلدانية للحافظ ابن العساكر التي • Ahmad hin 'Abdallah (d. A.H. 749 = A.D. 1349), the scribe, tells

us in the following colophon that he transcribed the present copy for his own use, in а.н. 735. أخر الاربعين البلدانية للطبراني تخريج شيخنا شمس الدين محمد بن محمد الذهبي علقها لنفسة احمد بن عبد الله بن احمد المحب المقدسي

في شعبان سنه ۱۳۳۰ = The present copy contains one Sanad, dated, Damascus, A.H. 735, written by 'Abdallah, the father of the scribe. The scribe and

many others studied from the present copy under two Shaikhs, Zainab bint Yaḥyâ (d. A.H. 742 = A.D. 1342), and the other Mizzî (d. A.H. 742 = A.D. 1342), who jointly granted an ljaza to all the

students. سمع جميع هذا الجزء من المعجم الصغير للحانظ ابن القسم للطبراني على الشيخة الصالحة المسندة الكبيرة ام عمر زينب بنت الخطيب

بدر الدين يحى بن الشنع العلامة عزالدين عبد العزيوبي عبد السلام و على هيخذا جمال الدين ابي الحجاج يوسف الدَّكي عبد الرِّمس بن يوسف المزي بقرأة كاتب السماع عبد الله بن احمد و اولادة

لحمد سنة خمس و ثلثين و سبعمائة و لجازا لهم جميع ما يجوز لهما Foll. 109-117. VIII. الأر بعون Al Arba'ûn. A collection of

40 Ḥadîş from Al 'Adâb by Baihiqî (d. A.H. 458 = A.D. 1066). By Ahmad bin 'Abdallah احمد بن عبد الله. He was a leading scholar and traditionist of Damascus of the 8th century A.H. Several Sanads and notes, mu the treatises referred to above, tell

us that he studied under his father and a large number of other Shaikhs He is the scribe of Treatise No. VII and of some of the Sanads and notes. He died in A.H. 749 = A.D. 1349; see Ad Dûrar,

روايته .

Ahmad bin 'Abdallah, in the following passage, says that he transmitted the Hadîş of Al Âdâb from Ayyûb bin Ni'mah (d. A.H. 730 = A.D. 1330), one of his Shaikhs.

Beginning:—
اخبرنا الشينج زين الدين ابر الصبر ايرب بن نعمة بن محمد بن نعمة

المقدسي الكحال قال ابفأنا الشينج الامام شرف الدين ابو عبد الله محمد بن عبد الله بن أبى الفضل المريسيّ قرأة عليه و انا اسمع في سفة ست و اربعين و ستمائة قال ابفأنا ابو القاسم مقصور بن عبد المفعم بن الفضل بن

الحمد الصاعدي الغراوي قال ابنأنا ابو مصد عدد الجبار بن محمد بن الطولاني قال ابنأنا الامام الحافظ ...

الحولاني قال ابنأنا الامام الحافظ ...
الحديث الاول

اخبرنا أبو عبد الله الحافظ من احق بحسى الصحبة قال أمك قال ثم من قال امك قال ثم من قال أبوك النع •

Three Sanads, dated A.H. 646, 708, 711, written on the copy of Kitâb al 'Âdâb, are transcribed verbatim at the end of the present copy.

The present copy contains 4 Sanada granted to the traditionists

The present copy contains 4 Sanads granted to the traditionists who studied from it.

J. Dated, Damaseus. A.H. 724, written by 'Abdallah (d. A.H.

737=A.D. 1337), the author's father. He says that he and his two sons, Ahmad and Muhammad, with m group of traditionists, studied from the present copy under Ayyûb bin Ni'mah (d. A.H. 730=A.D. 1330), who granted an ljaza to all the students.

1330, who granted an ljaza to all the students.

1340, who granted an lyaza to all the students.

بن محمد بن ندمة المقدسي بقرأة كاتب السماع عبد الله بن احمد بن المحب المقدسي ابفاة احمد ، محمد

و صح ذلك في يوم الجمعة ثامن عشر شهر ربيع الآخر سفة اربع و عشرين و سبعمائة بدكان المسمع بدمشق و لجاز لهم ه TI Dated Damasous at 720 written by (Abdallah the written

II. Dated, Damascus, A.H. 730, written by 'Abdallâh the writer of the preceding Sanad. He says that group of traditionists.

joinuly to all the students), when he studying the treatise again under the following two Shaikhs:- Ayvûb bin Ni'mah (d. A.н. 738 = A.D. 1338). ii. Abû Bakr bin Muḥammad bin 'Abdarraḥmân (d. A.H.

including his third son, joined the sitting (an Ijaza being granted

738 = A.D. 1338). سمع جميع هذا الربعين على الشيخين المستدين الصالحين

ابن الصبر أيوب بن نعمة بن معهد بن نعمة المقدسي و عماد الدين أبي بكر بن محمد بن عبد الرحمي بن محمد بن عبد الجبار المقدسي بقرأة كاتب السماع عبد الله بن أحمد و ابلة عمر حاضر..... و صم ذلك في يوم الثاثاء السادس عشرين من شعر ربيع الاول سنة ثلثين

و سبعمائة جواز دمشق ر اجاز لهم جميع ما يحوز له روايته النج .. III. 'Umar bin 'Abdallâh (d. A.H. 781 = A.D. 1381), the see of the Abdallah mentioned in the above Sanad, gives us to understand that his two sons, Abû Bakr and Yûsuf, with a group of traditionists, studied under him at Dâr al Ḥadiş Aahrafiyah of Damascus in A.H.

778; and they were granted **I** Jjaza by him. سمع جميع هذا الجزء من لفظي بسماعي فيه اصلا قرأة عليه و انا حاضر على الشيخين المذكورين اعلاة بسماع الأول و اجازة الثاني من المريسي ... سمعه ابنای ابوبکر و یوسف و صح ذلک في يوم الاثنين سابع عشویی جمائمي الارابي سدة ثمان و سبعين و سبعمائة بسفح جبل قاسيون و اجزت لهم

كتبه عمر بن عبد الله بن احمد المحب المقدسي عفى الله تعالى عنهم والله الحمد والمنة * IV. Sanad, dated Damascus, A.H. 873, written by Muhammad bin Muhamp ad al Khaidari (d. A.H. 894 = A.D. 1489). He says that,

with a group of traditionists, he studied under 'Abdarrahman bin Yûsuf at Țaḥḥân (d. A.H. 845 = A.D. 1441); and that I Ijâza was granted by him to all the students.

الحمدالله سمع هذاة الاربعين على الشيتج الامام العالم المسذد زين الدين عبد الرحمن بن يوسف بن احمد بن الطحان الحبيلي بلجازته من الحافظ بي بكر محمد بن عبد الله بن احمد بن المحب بقرأة محمد بن محمد بن عبد الله الخيضري و هذا حطة عفى الله عنه الفاضل عااء الدين علي بن سليمان بن لحمد الموداري و صح ذلك يوم التحميس حادي

TRADITION.

و عشرین رجب سنة سبع و ثلاثین و ثمانمائة ... بسفح قاسیون و اجازلذا .. A note on the title-page says that the MS. was in possession of Muhammad bin Fahd al Makkî, the author of Al Mu'jam (see Haud-

Fol. 121. IX. الأريمون Al Arba'ûn. An incomplete autograph

copy of Arba'ûn. Only one fol. containing one Hadis remains, the By Muḥammad bin Yaḥyā بن يحيى, the author of

Foll. 125-132. X. الأربعون Al Arba'ûn. A collection of 40 By an anonymous author. The following words in the Sanad, و هذة الأربعون جبيعها: dated A H. 668. quoted at the end of the present copy

the 40 Ḥadîş of the present work) في المجلدة الثانية من نسخة الضيائية taken from the second volume of Şahih Muslim, belonging to the Madrasah Diya'iyah), suggest that it was composed before A.H. 668. The present copy is defective for the want of ■ larger portion

was the scribe and owner of the present copy.

Hadîş from Şahîh Muslim; see Lib. Cat., vol. v. part i, No. 188.

of the preface. It begins abruptly with the Isnad, thus:-

قالوا ابدًأنا ابو استحق ابراهيم بن عمر بن مضر بن فارس الواسطى

التلجر قرأة عليه و نحن نسمع بجامع دمشق بالغزالية مذه قال إنا ابو القاسم

الحديث الارل قال حدثنا يحى بن يحى قال قرأت على مالك عن نعيم

بن عبد الله عن ابي هويرة رضى الله قال قال رسول الله صلى الله عليه

و سلم على أنقاب المديقة مالائكة " يدخلها الطاعون وأأد جال النج *

It appears, from Sanad No. II below, that Muhammad bin Tugrul

Foll. 133-135 contain copies of Sanads, dated A.H. 662, 665,

Foll. 1356-1376 contain the following 11 Sanads and notes of

666, 668, written on the copy of Sahih Muslim belonging to the Madrasah Diyâ'îyah of Damasons, from which the present 40 Ḥadîş

منصورين عبد المنعم بن عبد الله بن محمد الفراري

other foll, containing 39 Hadis being wanting. Treatise No. V, noticed above.

list, No. 2429).

are collected.

the traditionists who studied from the present copy, of which the

first 9 mm dated A.H. 717, and the last two A.H. 736.

قرات جميع هدة الربعين على الشينج الامام التحافظ الارحد البارع جمال التحفاظ مؤرخ الشام عمدة المتحدثين علم الدين مفيد الطالبين ابي محمد القالم بن محمد بن بوسف البرزالي وصح ذلك في يوم الاثفين ثامن عشر سفة سبع و عشرة و سبعمائة عقد قبر زكريا جوار دمشق

II. Dated, the Monastery Khātûnîyah of Damascus, A.H. 717, written by Mizzî (d. A.H. 742=A.D. 1342). He says that he and Muḥammad bin Tugrul, the scribe, jointly studied from the present copy under Ḥasan bin Aḥmad bin Muzaffar (d. A.H. 724=A.D. 1324);

and that an Ijâza was granted by Ḥasan to both of them.

سمع جميع هذا الاربعين ... على الشيخ الامام العالم ... الحسن بن الحمد بن مظفر الخطيري بقرأة محمد بن طغرل ... و كاتب السماع محمد بن يوسف بن الذكي عبد الرحمن بن يوسف المزي

مع ذلك ... يوم الثاني الثامي عشر رجب سنة سبع عشرة رسبعمائة ... راجازلنا المسمع جميع ما يجوز له روايته د III. Dated, the Monastery Khâtûnîyah of Damascus, A.R. 717, written by Muḥammad bin Tugrul, noticed in the above Sanad. He says that, with margoup of three traditionists, he studied the treatise

says that, with group of three traditionists, he studied the treatise under Ismâ'il bin 'Îsa, traditionist of Damasous of the 8th century A.H.; and that a foint Ijâza granted by the same Ismâ'il to all the students.

قرأت جميع هدة الربعين ... على الشيخ ... اسمعيل بن عيسي بن قرأت حميع هدة الربعين ... و صمح ذلك سنة مسعود بن هرون بن يوسف المقدسي فسمعة و صمح ذلك سنة

سبع عشرة رسبعمائة بالتخانقاة التخانية كتبه محمد بن طغرل =

IV. Dated, the Jâmi Ashrafi of Damascus, A.H. 717, written
by the same Muhammad bin Tugrul. He says that he, and Barzâlî

(d. A.H. 739 = A.D. 1339), and many others studied for the second time from the 29th Ḥadiş till the end under Muḥammad bin 'Imàd. a traditionist of the 8th century A.H.; and they received an Ijâza from him.

الجليل العماد التعدل العدل الرمى شمس الدين الي عدد الله محمد د العماد الجليل العماد العدل الرمى شمس الدين الي عدد الله محمد د العماد

سمع من أول التحديث الناسع و العشرين الى اخر الجزء على الشيخ التجليل الأصدل العدل الرصي شمس الدين ابي عبد الله محمد بن العماد سعد الله بن حامد بن علبة القرشي بقرأة الامام ... القاسم بن محمد بن يوسف ... البرزالي احمد بن شمس الدين محمد بن خضر بن

محمد بن يوسف ... البرزالي احمد بن شمس الدين محمد بن خضر بن مسلم الحققي و محمد بن طغرل المعروف بابن الصيرفي و هذا خطه سنة سبع عشرة و سبعمائة بالجامع الاشرفي و اجازنا «

V. Dated, Damaseus A.H. 717; written by Mizzî (d. A.H. 742 = A.D. 1342). He says that he and Muḥammad bin Ṭuġrul, with a group of ■ scholars, studied under Sâlim bin 'Abdarraḥmân (d. A.H. 726 = A.D. 1326); and that an Ijāza was granted to all the students.

where the students are the students of the students. The students of the students of the students. The students of the students of the students of the students.

الرحمى بن عبد الله القلانسي الشانعي بقرأة الفقيه محمد بن طغرل الصيرني ... الجماعة السادة ... و كاتب السماع محمد بن يرسف بن الذكي بن عبد الرحمن و اجازلنا جميع ما يجوز له روايته ..

VI. Dated, Damascus, A.H. 717; written by Muhammad bin Tugrul, the writer of Sanad No. I. He says that, with surgroup of traditionists, he studied the treatise under Yûsuf bin Muhammad bin 'Uşmân; and that in Ijâza in granted by him to all the students.

قرأت جميع هذه الربعين على الشيئ يرسف بن محمد بن

عثمان بن السرخسي..... فسمعة سنة سبع عشرة رسبعمائة رابعمائة و المائة المرخسي السرخسي المرخسي المحمد بن طغريل الصرفي ■ VII. Dated, the Manzil of Muḥammad bin 'Abdalmalik, close to the Madrasah 'Adiliyāh, A.H. 717; written by Muḥammad bin Ṭuġrul,

Ibn Hajar, in Ad Durar, vol. ii, fol. 325, places Yûsul's death in A.H.
711: but the present Sanad gives us every to hold that he may alive in
A.H. 717.

studied under Muhammad bin 'Abdalmalik bin Isma'il bin 'Âdil (d. A.H. 727 = A.D. 1327), one of the descendants of King 'Adil of the Ayyûbid dynasty, by a group of scholars, which included the two sons of the above-mentioned Muhammad bin 'Abdalmalik, viz.,

the writer of Sanad No. I. He says that the present treatise was

Alî and 'Abdalmalik; Ahmad bin 'Umar, a noble of Damascus and one of the descendants of King 'Adil; and many others. At Ijaza was granted by the same Muhammad bin 'Abdalmalik to all the students. سمع جميع هذَه الاربعين ... على المولئ السيد الاجل الغازي المجاهد

العضد النصير الملك الكامل سيد الامراء اشرف الملوك و السلاطين ابي المعالى محمد بن المولى الملك السعيد فتّح الدين لبي محمد عبد

الملك بن السلطان الماك الصالح عماد الدين ابي القداء اسمعيل بن السلطان الملك العادل سيف الدين ابي بكر صحمد بن ايوب بن شادي اعز الله نصرة و رفع قدرة ... بسماعة الجميع الصحيح من ابن عبد الدائم

بسفدة بقرأة الامام ... القاسم بن محمد بن يوسف البرزالي ولدا المسمع

على في الطامسة و ع**بد** الملك في الثالثة و مظفر الدين ابو العباس

احمد بن الملك المغيب فقع الدين عمر بن الملك الفائز ابراهيم بن السلطان الملك العادل إبي بكر بن ايوب ر ذلك في يوم الاربعاء السابع و العشرين من شبر رجب سفة سبع و عشرة بمفزل المسمع جوار المدرسة العادلية و أجاز للجماعة السامعين جبيع ما يجوز له روايته ...

VIII. Dated, the Manzil of 'Alî bin Muḥammad, north of the Jâmi' Masjid of Damascus, A.H. 717; written by Muhammad bin Tugrul. He says that he and Ahmad bin 'Umar, a noble of Damascus

and one of the descendants of King 'Adil, with a group of scholars, studied under Shaikh 'Alî bin Muhammad bin 'Umar (d. A.H. 729 = A.D. 1329). An Ijaza was granted by him to all the students.

قرأت جميع هذة الربعين على الشيئم الامام علي بن العدل عماد الدين أبي عبد الله معتمد بن عمر بن عبد الرحمن بن عبد الواحد بن

محمد بن مسلم بن العسن بن عبد الله بن محمد الأردي الدمشقي

TRADITION. الشائعي فسمع حقيدة حسن بن شهاب الدين ابي القسم عبد الله و مظفر

الدين أبو العباس أحمد بن فتح الدين عمر بن الملك ، الفائز بن الملك العادل و صارم اادین ابراهیم و صح ذلک و ثبت في يوم الخميس الثامن و العشرين من شهر رنجب سبع و عشرة و سبعمائة بمنزل

المسمع شمالي جامع دمشق المحروسة واجازلقا ما يحوز له روايته كتبه

Dated, the Mosque of Al Malik al Qâhir of Damascus,

A.H. 717, written by Muhammad bin Ţugrul. He says that he and Muhammad bin Jamâladdin (the Imâm of the Khâtûnîyah Monastery of Damascus, and a scholar of the 8th century A.H.), with some others, studied the present treatise under Shaikh Ahmad bin

Abî Bakr bin Muḥammad bin Tarkhân (d. A.H. 736 = A.D. 1336), who granted an ljaza to all the students. سمع جميع هذا الجرُّ على الشيئ الاجل الاصيل العدل تقى الدين

ابى العبلس احمد بن أبي بكر بن محمد بن طرخان بن ابي الحسن الدمشقي الصالحي بسماعه من ابن عبد الدائم و محمد بن جمال

الدين عبد الرحمن بن علاء الدين على الصففي (مام الخاتونية و محمد بن طغرل بقرأته و هذا خطه و صع ذلك في يوم الاثنين التاسع ر عشرين ذي القعدة سفة سبع عشرة و سبعمائة بمسجد الملك القاهر

X. Dated, the Monastery of Damasons, A.H. 736. Written by Husain bin 'Umar (d. A.H. 779=A.D. 1379), a traditionist of Damas.

cus and the owner of the copy of Al Mashikhat, No. 322 above. He says that Le and Muhammad bin Tugrul as Sairafi, the scribe and

owner of the present copy, with m group of scholars, jointly studied under 'Alâaddîn Abû'l Ḥasan 'Alî bin Abî al Ma'âlî (d. A.H. 737 = A.D. 1337) The same 'Alâaddîn granted I Ijâza to all the students. سمع جميع هذه الربعين ... على الشيئ المقرى علاء الدين أبي

العمس علي بن ابى المعالى بن خضر التنوخي ... بقرأة صلحبها

محمد بن طغول بن عبد الله الصيرفي .

ر اجازلنا جميع مررياته 🛥

و كاتبها الشي_غ المحدث ناصر ال**دين ابي المعا**لي محمد بن

210

XI. Dated, the Madrasah of Sharafaddin of Halab, A.H. 736,

written by Muhammad bin Tugrul. He says that, with proup of traditionists not less than 20 in number, he studied the work from the present copy under the following two Shaikhs, who granted an Ijaza to all the students:—

(i) Muhammad bin Salih, a traditionist of the 8th century

A.H.

(ii) 'Alî bin 'Ali bin Ibrâhîm (d. A.H. 740 = A.D. 1340).

مع جميع هذه الاربعين ... على الشيخين الفاضلين ... ابي عبد الله محمد بن عفيف الدين بن صالح بن ابي العلاء بن ابي محمد بن

مالع بن محمود الاسدي الجيلي والقاضى علاء الدين ابى الحسن على بن على بن ابراهيم ... الا نصاري سنة ست و ثلثين بقرأة كاتب السماع محمد بن طغرل الصيرفي ... سنة ست و ثلثين و سعيمائة بمدرسة شرف الدين ابن العجمي بمدينة علب و اجازلنا جميع

الجرد نيه من حديث يحي بن محمد بن ماعد . Foll. 138-139. XI*. الجرد نيه من حديث يحي بن محمد بن ماعد . Al Juz' fihi min Ḥadîş Yaḥyâ bin Muḥammad bin Ṣâ'id. Contains the four Ḥadîş narrated by Yaḥyâ bin Muḥammad bin Ṣâ'id, a prominent traditionist, who died in A.H. 318-A.D. 930: see Huffâz.

prominent traditionist, who died in A.H. 318 = A.D. 930; see Ḥuffâz, vol. ii, p. 337.

Beginning:-
اخبرنا الشيئ الجليل المسند عزالدين عبد العزيز بن عبد المنعم

با ايما الناس أن هذا من غلقمكم فأدوا التغيط والمتغيط و ما دون ذلك و ما نون ذلك و ما دون الفلول على المله يوم القيمة النيرية

TRADITION. Al Juz' fîhi min الجرء فية من حديث بي الربيع . Foll. 140-145. XII الجرء فية من حديث بي الربيع Hadîş Abî ar Rabî'. A collection of 45 Hadîş from a work on Hadîş

by Abûr Rabî Sulaimân bin Dâ'ûd (d. A.H. 234 = A.D. 848). For Sulaiman's life, see Huffaz vol. ii, p. 53. Beginning:— ثنا أبو الربيع سليمل بن داؤد الزهري العتكي ثنا أبن المبارك عن

متحمد بن يسارعن قتادة قل للمؤمنين يغضو من ابصارهم قال عما لايتحل لهم و يتحفظوا فروجهم عما اليحل لهم =

At the end of the present copy are reproduced 18 notes, dated А.н. 465, 465, 525, 526, 531, 532, 584, 595, 596, 597, 598, 556, 553, 557, 681, 681, 683, 685, made by traditionists on the original copies

of the works on Hadis of Yahya and Sulaiman, referred to above. The present copy also contains three original Sanads, dated A.H. 701, 735, 733, written by 'Abdallah (d. A.H. 737 = A.D. 1337), Mizzî (d. A.H. 742 = A.D. 1342), the author of Tuhfa (see Lib. Cat., vol. v,

part i, No. 229), and Barzálî (d. A.H. 739 = A.D. 1339), the author of

Treatise No. III above, respectively. Foll. 151-171. XII. الأربعون Al Arba'ûn. A collection of 40 Hadîş from the 40 most well-known Shaikhs of Ibn Taimîyah (d. A H. 728 = A.D. 1328), see treatise No. I above.

أصين الدين By Amînaddîn Muḥammad bin Ibrâhim al Wânî أصين الدين محمد بن ابراهيم الواني (d. A.H. 735 = a.D. 1335), the author of trestis No. II above.

A note on the title page, which runs thus: اربعون حديثاً مخرجة عن كبار مشيخة احدد بن عبد العليم بن تيبيد العراني تخريج المحدث الحافظ امين tells = that Aminaddin composed the الدين متحدد بن ابراهيم الواني

present work for Ibn Taimiyah, referred to above, under whom the present copy was studied by several traditionists; see Sanads Nos. I and II, described below.

Beginning:--العمد لله ر نستعيفه و نشهديه و نستغفر من شرور انفسفا و من سيات

اعمالذا من يهدة الله فلا مضل له و من يضلله فلا هانسي له واشهد أن لا الله الا الله وحده الشريك نه و اشهدان محمداعبدة و رسوله ... الحديث الاول

اخبرنا الامام لحمد بن عبد الدائم ــ المقدسي ترأة عليه و إنا اسمع سنة سبع وستين و ستمائة قال خرج رسول الله عليه

و شلم و اصحابه فاحرمقا بالتحج ... رواة القسائي و ابن ملجه ... مولد: في

صفر سنة خمس وسعين وخمسمائة وتوفئ يوم الاثنين رجب سفه ثمان

The date of the birth and death of each of the 40 Shaikhs, and reference to the work in which the Hadis is found, are noted below each Hadis. The present copy contains the following Sanads, dated A.H.

721, 724, 793, 837, 838, 838. Dated, the Dâr al Hadîş Sakriyah of Damascus, A.H. 721,

written by Muhammad bin Ibrâhîm al Wani, the author of the

treatise. He says that he and Dahabi (d. A.H. 748 = A.D. 1348),

the author of treatise No. VI above, with some others, studied the

present MS, ander Ibn Taimiyah, who granted Ijaza to all the

students.

سبع هذا الجزء على المخرج له سيدنا و شيخنا إبى العباس أحمد بي الشيع ... بي عبد الحليم ... بي عبد الله بي محمد بي

تيمية الحراني فسم الله تعالئ في مدته بسماعه من شيوخة بقرأة الشيم

... شمس الدين عبد الله بن احمد بن عثمان الذهبي السادة

احدى و عشرين و سبعمائة بدرالحديث السكرية بدمشق والجازلذا ما

the students.

the present MS, under Ibn Taimîyah, who granted an Ijâza to all

ابو العباس احمد بن عبد التعليم بن عبد السلام بن عبد الله بي تيمية الحراني مد الله في عمرة ... بقرأة الا مام ع**بد الله** بي احمد بي

و ستين *

ر. محمد بن أبر<mark>اهيم بن محمد بن المعد الوائي راه<mark>ذا خطه سلة</mark></mark>

 Dated, the Dâr al Ḥadîş Sakrîyah of Damascus, A.H. 724, written by Muhammad bin Råfi' (d. A.H. 774 = A.D. 1374; see Brock., vol. ii, p. 33). He, with a group of traditionists, such 🖿 'Abdalläh bin Ahmad (d. a.H. 737 = a.D. 1337), Şawâb bin 'Abdallâh (d. a.H. 726 = A.D. 1326), a friend of Ibn Taimiyah, and many others, studied

يجوزله روايته.

سمع جميع هذا الجزء على من خرج له شيخنا الا مام

عبد الله المقدسي و صلحبه الطواشي ... و كاتب السماع

محمد بن رافع بن ابي محمد بن محمد السلامي عام اربعة

و عشرين و سبعمائة بدار التحديث السكرية بدمشق و اجاز لهم ما يرويه و تلفظ بذلك ...

III. Dated, the Qâsîyûn of Damascus, A.H. 793. The writer of

the Sanad, who does not reveal his name, says that Khatîb Ḥanbal bin Muḥammad, with five other traditionists, studied the work under Aḥmad bin 'Imâd al Maqdisî (d. A.H. 798=A.D. 1398), who granted an Ijâza to the students attending the sitting.

الحمد شه سبع جميع هذا الجزء رفية اربعون حديثًا خرجها إبي الواني

an Ifaza to the students attending the sitting.

الحمد لله سمع جميع هذا البجزء وقية اربعون حديثا خرجها ابن الواني الشيع السلام أبي العباس احمد بن تيمية عن كبار مشائخة على المسند شباب الدين العمد بن العماد أبي بكر بن العز ... المقدسي ... بقرأة الامام الخطيب حنبل بن محمد بن محمد الا تغيسي ... وضع ذلك يوم السبت

سابع عشرين صفر سفة سبع ر تسعيى و سبعمائة بمفرل المسمع بسفے قاسيوں ظاهر دمشق ر لجاز لهم =

IV. Dated, Damascus, A.H. 837, written by Muhammad bin Abî Bakr bin Ruzain, a traditionist of the 9th century A.H. He says

Abî Bakr bin Ruzain, a traditionist of the 9th century A.H. He says that, when he and his two brothers (Abdalwahhâb and Aḥmad) studying from the present copy under their elder brother, 'Abdallâh, Muḥammad bin Khaidarî (d. A.H. 894 = A.D. 1489) and some others joined the sitting.

الحمد لله قرآت جميعه على الحي ابي محمد عبد الله بن ابي بكربن عبد الرحمن ... فسمعه الحود ابو بكر عبد الوهاب و أبو الخير احمد و الفاضل ابو الخير محمد بن عبد الله الخيضري و صح ذلك و ثبت يوم الثلثاء سادس عشر شوال سفة سبع و ثلثين و سبعمائة ... و اجاز و كتب

V. Dated, the house of 'Abdarraḥmân bin Abî Bakr of Damaseus, A.H. 837, written by Muḥammad 'Umar bin Fahd al Makkî (d. A.H. 885 = A.D. 1480), the author of Al Mu'jam; see Hand-list,

No. 2429. He says that he and Ahmad bin 'Abdallatif (d. A.H. 841 = A.D. 1440), with group of scholars, studied from the present copy under 'Abdarraḥmân bin Abî Bakr (d. A.H. 838 = A.D., 1437), who granted I Ijâza to all the students.

التصد سمع جميع هذا الاربعين على الاصيل زين الدين ابى الفرج عبد الرحمن بن القاضي عماد الدين ابى بكر القاضى زين الدين عبد الرحمن بن ابى بكر متعمد بن احمد بن القاضى تقي الدين سليمان بن مربن حمزة

القرشي العمري المقدسي الصالحي ... بقرأة الفاضل شباب الدين ابي العباس الحمد بن عبد اللطيف بن موسئ بن عميرة المخزومي و كاتب هذه الا سطر محمد المدعو عمر بن فهد بن محمد بن ابي الخير

بن مخلد المكي سنة سبع و ثلاثين و سبعمائة بمنزل المسمع ... و اجاز لكل منا جميع ما يجوز له روايته ...

VI. Dated, Damascus, A.H. 738, written by Muḥammad al Khaiḍarì (d. A.H. 894 = A.D. 1489). He says that he studied the work under Shaikh 'Abdarraḥmân mentioned above, who granted an ljâza

to him. التعمد لله قرأت جميع هذه الاربعين على الشيئ زين الدين عبد الرحمن

بن القاضى عماد الدين ابي بكر بن عبد الرحمن المقدسي

ر صح في يوم الثلثاء رابع المحرم سفة ثمان و ثلثين و سبعمائة و إجاز لي

ر علج علی بیرم (مصدر رہے استعمر م س غیر صولا ■

SUPPLEMENT*

No. 463.

foll. 272; lines 15; size $9\frac{1}{2} \times 6$; 7 = 4.

المؤطأ

AL MUWAŢŢA.

A work on Hadis, looked upon by the Sunnis as the only work on Sahih Hadis before the composition of their six canonical collections of traditions (see Lib. Cat., vol. v, part i, Nos. 129-222), and according to some (see ibid. Nos. 207, 223, 224), itself one of the six canonical

to some (see ibid. Nos. 207, 223, 224), itself one of the six canonical collections in place of 1bn Māja (ibid., No. 221).

Author:—Abū 'Abdallāh Mālik bin Anas al Asbaḥī ابو عبد الله

مانک بن انس الاصحي (d. a.n. 179 = a.n. 795). For other particulars of the work and the author, see Lib. Cat., vol. v, part i, No. 121.

Soribe: عبد الرحين.

Written in fair Naskly. Dated, 'Alamganj (a Mahallah in Patna City), A.H. 1264.
The present copy, with many other MSS., was purchased for the

Library in A.D. 1921.

in the Library at that time.

foll. 519; lines 24; size $11\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

No. 464.

الجامع الصحيح AL JÂMI[,] AS SAHÎH.

A beautiful copy of Al Jāmi', the first of the Sunni canonical collections of traditions, presented to the Library by Khân Bahâdur Shâh Muḥammad Kamâl of Patna in 1916, divided into two volumes

This supplement contains particulars of recently acquired into two volumes

Hadiş and others, emitted in the first volume for want of a regular list of

ARABIC MANUSCRIPTS.

It begins like the copy (No. 129) noticed in vol. v. part i, and

contains 🔳 frontispiece.

محمد بن اسمعيال Author: Muḥammad bin Ismā'îl al Bu<u>kh</u>ārî محمد بن اسمعيال

apparently 9th century а.н.

Patria, in 1914.

Beginning:--

.هل يبضيض من اللبن

(d. A.H. 256 = A.D. 870). For other particulars of the work and the author, see Lib. Cat., vol. v, part i, Nos. 129-187.

No. 465.

foll. 393; lines 24; size $11\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

VOLUME II.

Continuation of the preceding volume.

Both the volumes are written in good Naskh. Not dated;

No. 466.

foll. 332; lines 27; size $13 \times 11\frac{1}{2}$; 10×9 . ممدة القارى

'UMDAT AL QÂRÎ.

A well-known commentary on the preceding work, in 8 volumes; presented to the Library by Maulavi Sayyid 'Abdalmajid of Tirighat,

By Badraddîn Abû Muhammad Maḥmûd al 'Ainî بدر الدين ابو محبد محبود العيثي (d. A.H. 855 = 1.D. 1451). For other particulars about the author and a description of

the work, see Lib. Cat., vol. v, part i, Nos. 166-167.

VOLUME I.

الحمد لله ارضم وجوة معالم الدين التم

The present volume ends with commentary on the Chapter

No. 467.

foll. 328; lines \blacksquare ; size $13 \times 11\frac{1}{2}$; 10×9 .

VOLUME 11.

Continuation of the above volume, ending with a commentary on the Chapter استيذان الدرأة زرجها بالخروج الى المسجد.

No. 468.

foll. 346; lines 27; size 13×11 ; 10×9 .

Volume III.

Continuation of the above, ending with a commentary on a portion of the Chapter باب فرض مواقيت الحيج و العمرة.

foll. 345 lines 27; size 13×11 ; 10×9 .

No. 469.

Volume IV.

Continuation of the above, ending with commentary the Chapter ركانة الأمين The transcription of the above four volumes was completed in A.H. 1307

No. 470.

foll. 386; lines 27; size 13×11 ; 10×9 .

VOLUME V.

Continuation of the above, ending with a commentary on the قول الله تمالئ و اذ قال ربك اني جامل في الارض خليفة Chapter

No. 471.

foll. 329; lines 27; size 13×11 ; 10×9 .

VOLUME VI.

Continuation of the above, ending with commentary on the Chapter . كم غزى النبى صلى الله علية و سلم غزرة الي

foll. 402 | lines 27; size 13×11 ; 10×9 .

VOLUME VII.

No. 472.

Continuation of the above, ending with a commentary on the . تداوي الرجل المرآة و المرأة الرجل Chapter

No. 473.

foll. 405; lines 27; size 13×11 ; 10×9 .

last Chapter of Bukhari. The transcription of the last four volumes

No. 474.

VOLUME VIII. Continuation of the above, ending with a commentary on the

was completed in A.H. 1307. Written in fair Naskh.

foll, 351; lines 23; aize $11\frac{1}{2} = 7\frac{1}{2}$; $8\frac{1}{2} \times 3\frac{1}{2}$. الجلد الاول من الخبر الجاري

AL JILD AL AWWAL MIN AL KHAIR AL JÂRÎ.

The first volume of Al Khair Al Jari, a rare commentary on

Bukhari (see Lib. Cat., vol. v, part i, Nos. 129-149), dealing chiefly

with grammatical and philological, but also with other miscellaneous,

points.

a recognized, محمد يعقوب البنياني By Muḥammad Ya'qûb al Banbânî scholar of the 11th century A n., well versed in philology, tradition,

theology, and jurisprudence. For two other compositions of the author, see Hand-lict, Nos. 1154, 2767. Beginning:

الحمد لله رب العالمين اكمل الحمد على كل حال و الصلوة و السلام الا تمان الا كلملان على سيد المرسلين النم *

A complete copy of the work, in three volumes, is noticed in Râmpûr Library, Nos. 129-31.

Written in fair Naskh. Not dated; apparently 11th century

No. 475.

foll. 94; lines 11; size $10 \times 6\frac{1}{2}$; 7 = 4.

القطعة من الصحيح المسلم

AL QIT'AT MIN AŞ ŞAḤIḤ AL MUSLIM.

A fragment of Al Jâmi by Muslim (d. A.H. 231 = A.D. 875). See

Lib. Cat., vol. v, part i, Nos. 188-191. The present fragment corresponds with foil, 1-30 of No. 183. It was written for the Royal

Library of Iskandar bin Bahlûl (A.H. 894-922 = 4 D. 1488-1516), the second King of the Lodi dynasty (see Lane-Poole, p. 300), as appears

from the following note on the title page, written in gold within an

برسم خزانة الكتب السلطان العادل الفاضل الكامل المجاعد: illuminated space

في سبيل الله ابي الفتم اسكندر شاء ابن بهلول خلد الله ملكه و خلافته

The present copy begins with the Isnad, thus .-

به نستعين والاحول الاقوة الآيائلة العلى العظيم الخبرنا قرأة عليه

الشيئم الامام الوالد ابو الخير بن منصور رحمه الله قال إذا الشيئ الفقيه الامام شرف الدين أبو بكر احمد السراجي رحمه الله قرأة عليه واسماعا

في الحرم الشريف سنة خمس و ثلثين و ستمالة بباب الندوة يقول سمعت مسلم بن الحجاج رحمة الله يقول الحمد لله رب العالمين الني

. من اقتطع حق امرأ بيبينه وجب عليه النار It ends with the Chapter Written in beautiful Naskh. Not dated; apparently written within the years A.H. 394-922.

No. 476.

لوامع الاتوار

foll. 79 : lines 21 ; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

LAWÂMI' AL ANWÂR.

A beautiful copy of the versified abridgment of Mashariq Al Anwâr (see Lib. Cat., vol. v, part i, No. 270) by Qâdî 'Iyâd (d. A.H. 544 = A.D. 1144). The present abridgment contains 3,000 verses.

By Muḥammad bin Muḥammad al Baladî al Mausalî محمد بن a known scholar and traditionist of Damascus, who, محمد البلدي الموصلي was born in A.H. 699 = A.D. 1299. He worked as a Khatîb of Jâmî'

Amawi of Damaseus for a considerable time. He was also known

fol. 473; Brock., vol. ii, p. 25.

Reginning: -

التُحمد لله على نعمائة حمدايضوع المسك من ارجائه

The following من of the author, quoted at the end, give the date of composition as A.H. 745.

کتبه ناظیمه ابن المصوصلی علی طبریق ابن هلال بی علی

خـــامس شهــر شـــوال سنة خمـس و اربعين مع سبعمـــائه

see Berlin, No. 10166; Goth., No. 588; Escur., No. 476,

Written in Naskh. Dated, A.H. 1098.

The copy contains a frontispiece. For other copies of the work,

قال محمد فيتى مستحمد الشافعي المسوصلسي السجلد

as a scribe of excellent and beautiful hand. He transcribed a number of works, and died in A.H. 774 = A.D. 1273. See Ad Durar, vol. ii,

foll. 143; lines 21; size 10 × 8; 8 × 5.

الجناد الاول من معالم السنن

AL JILD AL AWWAL MÎN MA'ÂLIM.

No. 477.

AS SUNAN. The first volume of a very useful and rare commentary or

The first volume of a very useful and rare commentary on Sunan of Abû Dâ'ûd (d. A.H. 275 = A.D. 838). See Lib. Cat., vol. ∇ , part i, Nos. 208-209.

By Abû Sulaimân Ḥamd bin Muḥammad bin Ibrâhîm al <u>Kh</u>aṭ-ṭâbî al Busti ابر سليمان حمد بن محمد بن ابراهيم الخطابي البسقى (d. A.H.

388 = A.D. 998). See, for his life, Lib. Cat., vol. v, part i, No. 150.

Beginning:
الحمد لله الذي هدانا لدينه و اكرمنا لسنته الني

The present volume ends with the commentary on the Chapter القنوت. For other copies of the work, see Brock., vol. i, p. 161; India

Office, No. 1038; Alger., No. 1274; A. S., No. 582. Written in Naskh. Dated, A.H. 1292.

No. 478.

foll. 450; lines 25; size 10×7 ; 7×4 .

الجامع للترمذي

AL JÂMI' LI AT TURMÛDÎ.

A complete copy of At Jâmi' by Abû 'Îsa Muḥammad bin 'Îsa

in 1916.

at Turmūdi أبو عيسى محمد بن عيسى الترمذي (d. A.H. 279 = A.D. 820). For other copies, see Lib. Cat., vol. v, part i, Nos. 210-214.

Written in good Naskh. Dated, A.H. 1198. It was presented to the Library by Khan Bahâdur Shâh Muḥammad Kamâl of Patna,

> No. 479. foll, 201 | lines 22 ; size $9 \times 6\frac{1}{4}$; $6\frac{1}{4} \times 4$.

من لايحضرة الفقية

MAN LÂ YAHDURUHU AL FAQÎH.

The second of the four Shia canonical collections.

Author: Abû Ja'far Muḥammad bin 'Alî bin Ḥusain bin Mûsâ

ابو جعفر محمد بن علي بن حسين بن موسئ بن بابرية bin Bâbwaih al Qummî القبى (d. A.H. 381 = A.D. 991).

For other copies of the work and the author's life, see Lib. Cat., vol. v. part i, Nos. 263-265.

Written in good Naskh. Not dated; apparently 11th century, A.H.

The present MS. was presented to the Library by Khurshid Nawwâb of Patna.

> No. 480. foll. 342 : lines 24 ; size 111 = 61 ; 8 × 4.

> > AL TAHDÎB.

التهذيب

The third of the Shi'a canonical collections of traditions.

Author: Abû Ja far Muḥammad bin Ḥasan at Ṭūsi برجمفر صعمد

ين حسن الطوسى (d, A.H. 460 = A.D. 1068). For other copies of the work and the author's life, see Lib. Cat., vol. v. part i. Nos. 266-68.

Some fell at the beginning of the present copy are hopelessive damaged and worm-eaten.

Written in Naskh. Dated, A.H. 1050.

AL MASÂNÎD*

No. 481.

foll. 259; lines 20; size 8×6 ; 7 = 5.

MUSNADU ABÎ UWÂNAH.

very valuable and old copy of a rare work, Musnad Abi 'Uwanah, compared by reliable traditionists and studied by them. The remain-

The first volume and the first fol. of the second volume of a

ing portion of the 2nd volume and other remaining volumes are wanting. The author collected Ḥadiş in the present work from Al Jâmi: by Muslim bin Ḥajjāj (d. A.H. 231 = A.D. 875; == Lib. Cat,

vol. v, part i, No. 188). The work is divided into several Kitaba, which are sub-divided into Babs; and each Bab is again subdivided into several Biyans and Sifats. The present copy contains the

into several Rivans and Sitats. The present copy contains the three following Kitabs: (i) كتاب الايمان (ii) كتاب العمارات (ii) كتاب الايمان (iii)

For a full description of the contents, see No. 482 below.

Author: Ya'qûb bin Ishâq kin Yazîd يعفرب بن اسحاق بن يريد, com-

* Al Masantd generally applies to a work containing a collection of Musnad Hadis, arranged separately under each Sahabi (companion of the Prophet) from whom the Hadis is transmitted. See Bustân al Muḥaddigin, fol. 236,

where it is described thus:--
اگر بر صحابه ترتیب دهند مثلا روایات ابر بکر صدیق را جدا نویسند و روایات

عمر بن الخطاب را جدا انرا مسند نامند *
The term sometimes refers to works on Musnad Ḥadig, in which the abovementioned arrangement is not adhered to ; see, for example, Musnad, No. 481

mentioned arrangement is not adhered to; see, for example, Musnad, No. 481 above, and Musnad ad Dârimi (Lib. Cat., vol. v, part i, No. 253). Musnad Abi Da'ûd at Ţayâlasî (Lib. Cat., vol. v, part i, No. 241) is generally supposed to be

the first work 📖 the subject.

of his age in Hadiş and Shâfi'î jurisprudence. He studied Hadîş under Yûnus bin 'Abdal 'Alâ (d. a. n. 264 = A.p. 878) and some others; and attended lectures on jurisprudence under Muzani (l. a.h. 264 = A.p. 878) and Rabî' (d. a.h. 270 = A.p. 884), the pupils of Imâm Shâfi'î (d. a.h. 204 = A.p. 820). He was the first scholar to introduce the Shâfi'i

monly called Abu Uwanah (ابوعوانه), one of the greatest authorities

Jurisprudence and Shâfi'i's compositions into Isfirâ'in.

Tabarânî (d. a.h. 360 = a.b. 971), the author of Al Ma'âjim (see No. 319, above) trapsmitted Hadîs on his authority. Brock, vol. i.

No. 319, above), transmitted Hadis on his authority. Brock., vol. i. p. 161, mentions the author's death in A.H. 310 = A.D. 925; but Hakim (d. A.H. 405 = A.D. 1014), and the authority of Abu 'Uwanah, and Dahabi, in Huffaz, vol. iii, p. 2, say that the author died in A.H. 316.

316.
Foll. 1-258; the first volume. It is defective at the beginning and begins abruptly thus:

رسول الله صلى الله عليه و سلم ... بيأن الاعمال و الفرائض اذا اداها

عن انس بن مانک قال نبینا فی القرآن ای نسأل رسول الله صلی الله علیه رسلم من شی فکان یعجبنا ان یجی العاقل من اهل البادیة به The colophon quoted below tells us that the present copy transcribed in A.H. 615.

آخر السفر الاول من مسند ابی عوانة رضی الله عنه و یتلولا انشار الله

سجدات كتبه ... عبد الرحيم بن عبد الخالق الشائعي ر ذلك ني خامس و عشرين سنة خمس و عشر و ستمائة ه

The present copy has the following two notes at the end.

I. Muhammad bin Yûsuf al Barzâlî, * in an autograph note, tells

ني الذي يلي<mark>ة ان النبي صلى الله صلى في ا</mark>لكسو**ف ثمان ركعات و اربع**

Ibo 'Asakiz, a well-known biographical work in 80 volumes, of which two

^{*} Dahabî, in Huffâz, vol. îv, p. 215, and Ya'fi'î, in Mir'at al Janân, fol. 460, mention Barzâlî's death in A.H. 663 منتون و سنيانة but this date must

be rejected in the face of the fact mentioned even by Dahabî, in Huffâz, vol. is p. 295, and by Ibn Hajar, in Ad Durar, vol. ii, fol. 147, that his son, Qâsim, was born in A.R. 665. Ibn Hajar further quotes Qasim's statement that he studied under his father in a 7, 672, which since we are seen to held the

he studied under his father in A.R. 673, which gives us reason to hold that Barzâlî died after A.H. 673. Muhammad Barzâlî, besides being a prominent traditionist of his age, was specially known as m good scribe and swift writer. He transcribed mumber of works. We notice that he transcribed Târikhu

belonging to Diyâ'addin Muhammad bin 'Abdalwâḥid, (d. A.H. 643 = A.D. 1243), the founder of Madrasah Divâ'îyah of Damascus. بلغت المعارضة بأصل الضياء أبي عبد الله محمد بن عبد الواحد

المقدسي ومثم كأن الففل وسمعه جماعة حين المعارضة واسمائهم على

الاصل و كتب محمد بن يوسف البز زالى . II. One Ismâ'îl bin Ibrâhîm, in the following autograph note, says that, in A.B. 696, he studied the work from the present copy

under Kamaladdin Muhammad, the son of the famous author, 'Umar bin Fârid (d. A H. 632 = A.D. 1232).

بلغت قوأة من باب الابلحة الى أخر هذا المجلد على الشيخ كمال الدين محمد بن الاديب بن علي بن فارض بحق اجازته من

الشيخين ابي بكر الفعيم بن عبد الله بن عمر الصفار ، ابي المظفر عبد الرحيم بي سعد بن عبد الكريم السمعاني و ذلك في مجالس سنة ست و تسعين و ستمائة . The two following mutilated Waqfnamas, one written at the

beginning of the first volume and the other on the title-page of the second volume, tell us that the entire set of volumes was bequeathed by Mahmud bin 'Ali * (d. A.H. 799 = A.D. 1399), the Royal tutor

of Az Zâhir, the King of Egypt, to a Madrasah (استاذ دار العالي) founded by the said Mahmud. The Waqfnamas expressly enjoin that these volumes are not to be taken out of the Madrasah. The first Waqfnâma runs thus :-

جميع هذة المجلدة من مسد ابي عوانة و ما بعدها من المجلدات ذالك sic الذين يقفقون به على الوجه الشرعي و جعل مقوة لخزانة الصدر عده و ذلك بمدرسة عده بقاهرة المعروسة و شرط الواقف أن البخرج

ذلك sic من المدرسة المذكورة • volumes, dated A.H. 614, 615, are found in our Library. See Hand-list,

Nos. 2470-71. * This Mahmud, as mentioned by Ibn Hajar, in Ad Durar, vol. ii, fol. 580, was a scholar and one of the most wealthy men of Cairo; and for a considerable time, he was the tutor of the Royal house of Az Zahir, the king of Egypt. He

founded a Madrasah in Cairo, near the باب زويلة, to which he bequeathed a large number of books, consisting of the collection of Ibn Juma'ah (d. A.H. 733=A.D.

1333) purchased by him.

قبلها و ما بعدها من المجلدات من مسلد ابي عوانه وقفاً شرعيا على طلبة

Fol. 259; the first fol. of the 2nd volume. Begins with the

اخبرفا الامام العالم مفتى خراسان ابوبكر القسم بن ابي سعد بن

عمر العصار رحمه الله بقرأتي عليه بالمدرسة الشرقية بشاذياخ في سنة ثمان

و تسع و ستمائة قلت له اخبركم بو الاسعد هدة الله بن عدد الولحد بن

عبد الكريم بن هوازن القيشري رحمة الله قال إذا أبو محمد عبد الحميد بن

عبد البحدي المعجيري ح و اخبرنا ابو المظفر عبد الرحيم بن ابي سعد

بن عبد الكريم بن محمد السمعاني قرأة عليه و اذا اسمع بمرو سدّة ثمان

و ستمائة قال ابو الباكات عبد الله بي محمد الفضل بي احمد الفراوي. قرأة عليه

بنيسابور بمدرسة ابي فصر بن ابي الخير قال ابنأنا ابو عمر عثمان بن محمد

بي عبد الله المحمى قرأة عليه قالا ابفأنا ابو نعيم عبد الملك بي الحسن

الاسفرائيني قال إنا أبو عوانة يعقوب بن استحلق الحافظ السفرائيني رحمهم الله

... أن النبي صلى الله عليه وسلم صلى الكسوف تُمأن ركعات و أربع

Nos. 401-406.

the Founder.

The only mention of a complete copy of the work is in Köpr.,

The present valuable copy was purchased for the Library in

1916 by Mr. Abû'l Ḥasan Khân, the late Librarian and brother of

الحمد لله رب العالمين وقف ... الاشرف العالى الجمالي محمود استاذ

دار العالى الملك الظاهري اعزة الله بالصالحات جميع هذة المجلدة و ما

The second Waqfnama runs thus:-

TRADITION.

سجدات في ركعتبن النم ،

العلم الذين ينتفعون به على الوجه الشرعي وجعل مقولا بمدرسة التي بذاها وشرط الواقف أن لا يخرج من المدرسة المذكورة و جعل الذظر في ذاك لففسه أياء حياته و بعدة 'من 800 الفظر بمدرسة ...

جعل ان يزيده في شرط عند درن غيرة ... سفه سبع و تسعين و سبعائة .

ARABIC MANUSCRIPTS.

No. 482.

foll. 40; lines 22; size 8×5 ; 7×4 .

فهرست مسند ایی موانه

FIHRISTU MUSNADI ABÎ 'UWÂNAH.

An index of the contents of the copy of Musnad Abu 'Uwanah, noticed above. Bound in a separate volume. Written in fair Naskb. Dated, A.H. 1323.

No. 483.

foll. 292; lines 23; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

الفتوحات الالهيه

AL FUTÛHÂT AL ILÂHÎYAH.

A very useful and extensive commentary on Arba'in of Nawawi d. A.H. 678 = A.D. 1278).

ابراهم بن مرعى بن عطية By Ibrâhîm bin Mar'î bin 'Aţţîyan al Mâlikî

ילשלא; a well known Mâlikî scholar and traditionist of the 12th century A.H. He died in A.H. 1106 = A.D. 1694; see Tâj at Tabaqât, XXII, fol. 77, and Berlin, No. 1501, where a copy of the present work is noticed.

Beginning :--

الحمد لله الذي وفق لحمل الحديث من اطفاة من الانام المر •

The work was printed in Cairo, A.H. 1218.

Written in Naskh. Dated, A.H. 1142.

حسين شيب مالكي : Scribe

No. 484.

foll. 9; lines $0 : \text{size } 11 \times 7\frac{1}{2} : 7\frac{1}{4} \times 5$.

الاربعين

AL ARBA'ÎN.

A collection of 40 Hadîş on the faith of Islâm and some necesary religious duties.

By an anonymous author.

Beginning:-

التحمد لله رب العالمين اكمل التحمد على كل حال و الصلوة و السلام

tury A.H.

الاثمان الاكلملان على محمد المصطفئ و آلة و اصحابة اجمعين اما بعد فبذلا

عصطفی خان : Scribe

اربعون حديثاً جمعت ابتغاء صرفات الله الكريم وهو الهادي الى الصراط

المستقيم الاول بغى الاسلام على خمس شبادة أن لا اله لله و أن محمدا

عبدة و رسوله و اقام الصلواة و ايتاء الذكوة و صوم رمضان و الحي الني *

Written in beautiful Naskh. Not dated; apparently 13th cen-